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## Reading the Cultural Landscape Through Necrogeography: A Study of Graveyards and Ethnicity in Polk County, Minnesota

Verna Mae Kentner

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READING THE CULTURAL LANDSCAPE THROUGH  
NECROGEOGRAPHY: A STUDY OF GRAVEYARDS AND ETHNICITY  
IN POLK COUNTY, MINNESOTA

by

Verna Mae Kentner

Bachelor of Arts, Bemidji State University, 1992

Bachelor of Science, Bemidji State University, 1992

A Thesis

Submitted to the Graduate Faculty

of the

University of North Dakota

in partial fulfillment of the requirements

for the degree of

Master of Arts

Grand Forks, North Dakota

December

1995



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This thesis, submitted by Verna Mae Kentner in partial fulfillment of the requirements for the degree of Master of Arts from the University of North Dakota, has been read by the Faculty Advisory Committee under whom the work has been done and is hereby approved.

Douglas C. Murski  
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This thesis meets the standards for appearance, conforms to the style and format requirements of the Graduate School of the University of North Dakota, and is hereby approved.

Harvey Knell  
Dean of the Graduate School

12-11-95  
Date

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Department: Geography

Degree: Master of Arts

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## ABSTRACT

This thesis is a necrogeographical account of the effort to ascertain, through studies of historical geography, settlement patterns, government census records, and church and cemetery records, the ethnicity of the population of Queen Township in Polk County, Minnesota. The total census population was compared to the total cemetery population to determine the percentages of Norwegians, Swedish, and other ethnic groups for the years 1900-1940. The problem was to find numerical affirmation that the percentage of ethnicity of the deceased should reflect the living population of this period.

The literature review focuses on the ethnicity, cultural landscapes, social values, visual symbolism, regionality, folklore and other readings concerning cemeteries and their locations, burial practices and beliefs, grave markers, and histories.

The methodology focuses on the collecting of data from libraries, government sources, cemetery sites, and genealogical and historical archives.

These findings show the large percentage of ethnic Norwegians both living and buried in Queen township far outnumber the numbers of Swedish or other ethnic groups.

The addition of these findings to the literature on the geneaology and necrogeography of Queen Township and Polk County, Minnesota may help other researchers understand the historical geography and the contribution of our forefathers to this area.

They're moving father's grave to build a sewer.  
They're doing it regardless of expense.  
They're shifting his remains  
To put in ten inch mains  
To irrigate some plush bloke's residence.

British Music Hall song  
circa 1900

#### DEDICATION

This effort is dedicated to my father, Clarence J. Sedlak (1917-1989), who taught me that curiosity may be bad for cats but good for people, and to my four sons who know that fact.

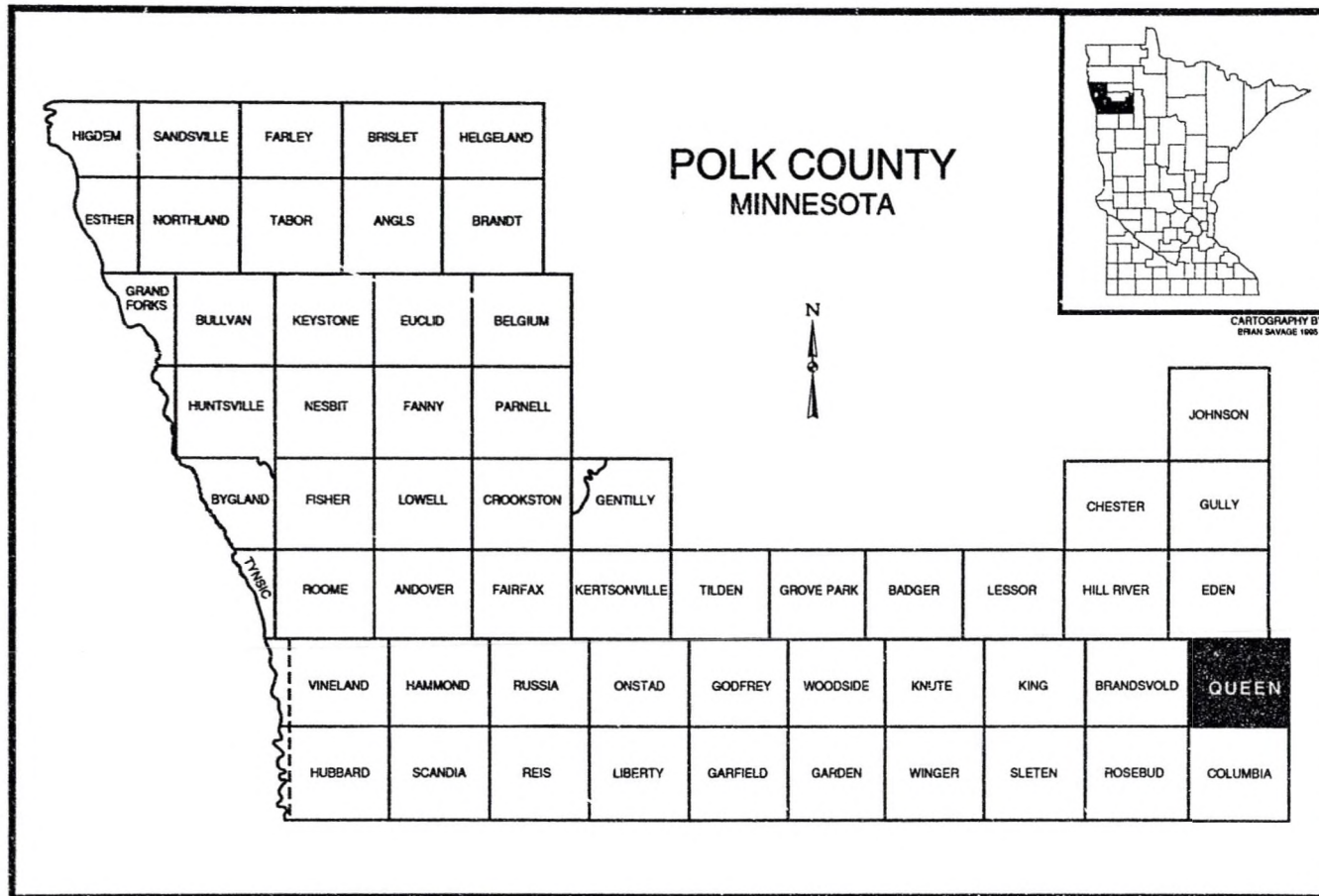


Sleep, sleep brother, your work is finished.  
Jesus has come and carried you home.

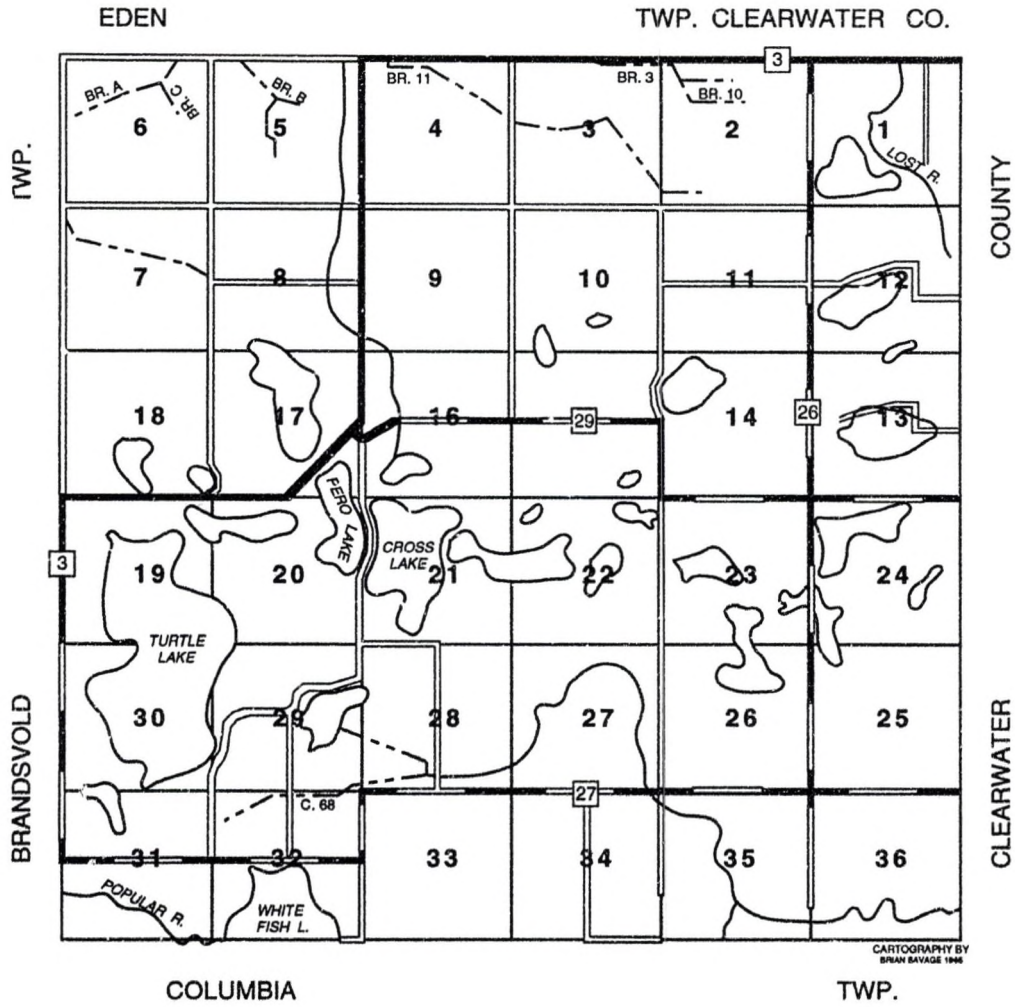
Translated by Helen Rotness.











## CHAPTER I

### INTRODUCTION

#### Preamble

Many people today study genealogy to learn about their ancestral roots. How many of these people realize that these self-same roots are history and geography, and that what their parents, grandparents, and great-grandparents did, however mundane, was and is an integral part of their historical heritage and the cultural landscape? The author's interest in necrogeography is an outgrowth of genealogical research into her own family history, wherein she became fascinated with the historical information which can be derived from cemetery markers and church and cemetery records. Upon moving to rural Polk County, Minnesota, and subsequently studying Minnesota history and geography, her interests brought her into closer contact with the local history and cultural landscape through studying the local cemeteries.

#### Overview of the Issue

Graveyards as entities reflect the living in their time spans. They are the last resting places and memorials for the dead, but they are also consolation places for their

survivors. Because burial patterns tend to reflect the ethnic migrations, over a specific time span, and since cemeteries are microcosms of the communities which they serve, the ethnic percentage of burials during any given time period should serve as a mirror to the ethnicity of the total population during that time period for the particular area. Thus, the research question becomes, do the ethnic percentages of the dead for any given area resemble the same ethnic percentages as those of the living in the same area for a selected time frame? This thesis is the result of attempting to test such a problem-statement using rural Queen Township of Polk County, Minnesota between the years of 1900 and 1940 as a case study.

### Ethnology and Necrogeography

There are a wide variety of ethnic groups in Northern Minnesota, but in the Polk County area the highest numbers are in four main groupings. These are Norwegian, Swedish, Scottish-British, and French. The French were originally localized in and around the town of Gentilly in Gentilly Township, located about seven miles east of Crookston, Minnesota. The Scottish-British also include Welsh and Irish, but everyone except the Norwegians and Swedish will be classified under other due to the small total amount.

### Definitions and Parameters of the Study

Necrogeography—a study of graveyards, cemeteries, and burial sites—is an interdisciplinary mixture which had its



start in geography through the works of Dr. Fred Kniffen, the acknowledged founder and father figure in geographical studies of American folk landscapes. In 1967 Prof. Kniffen published the first major call for more research on traditional cemeteries. At about the same time David Sopher (1967) published his *The Geography of Religions*. These works, along with those of Terry G. Jordan, were the basis for the growing field of "folk life" studies, in which cultural geographers play a major role.

The study of necrogeography includes research into the landscapes of the dead, burial patterns, burial practices, the ethnicity of who is buried where, tombstone art, folk art, and grave decoration. The research for this thesis focuses specifically on the topic of ethnicity.

This study originally was planned to cover the whole geographic area of rural Polk County, Minnesota for the time frame of 1900-1940. However, because of unexpected constraints due to a combination of sheer geographic size, budget limitations and the large number of cemeteries involved, it became necessary to restrict the scope of the study. After reducing the number of townships being investigated to six, it became increasingly apparent that this was too many townships to examine in the fieldwork. Finally, upon the recommendation of the thesis advisor, it was decided that Queen Township in Southeastern Polk County, with its six cemeteries and a population of about five to six hundred people, would be adequate to use for trying to answer the research problem.

Although a more detailed description of Queen Township is provided in Chapter Four, it is appropriate to give a brief historical geography here in order for the rationale of why only cemeteries and not private family burial grounds were examined for the case study. Polk County was organized in 1858 out of part of Pembina County, which was one of the nine original counties in Minnesota. At that time it included all of what are now Pennington, Red Lake, Mahnomen, Clearwater and Norman Counties as well as parts of what are now Clay, Becker, Beltrami and Marshall counties. The present boundaries of Polk County finally were established by 1896. Queen Township is considered to be part of the local vernacular region known as the Thirteen Towns which is located on the eastern end of present day Polk County, and was opened to formal Euro-American settlement in 1883.

The first permanent white settlers in the Polk County area, however, arrived in 1870. Many more pioneers followed in 1871 and 1872. The greatest influx began in 1878 and 1879 and in the succeeding years. By 1900 the population was well established. Even though the earliest immigration of white settlers to Queen Township started arriving in 1883, by 1885 the entire township was platted and claimed by the pioneers. White settlers found the topography of eastern Polk County to be slightly rolling with many small lakes and sloughs. Furthermore, at the time of the pioneer settlement of Queen Township the entire area was heavily wooded. According to local history, when the first settlers arrived, the forests were so thick that families were forced to blaze their way



through the woods in order to find their way home (Saga of the Thirteen Towns).

The township originally included the northwest edge of a dense white pine forest crossing to the southeast corner of the township. The rest of the area was heavily forested with oak, sugar maple, birch, poplar, and basswood. Most of the white pine was logged in 20 years in the period of 1890-1910 by B.S. Bagley and other large commercial logging companies; meanwhile, the other forests were cleared gradually for farmland and to sell for building material, firewood, and railroad ties. Today, the area consists of fields, pastures, woods, lakes, and swamps. The first permanent settlers were predominantly Norwegian with a noticeable percentage of Swedes and a scattering of British (English, Irish, Scottish, and Welsh), French and German. While some of the new settlers were native born or "Old Stock" Americans moving with the frontier, many more were Scandinavian people born in Europe who immigrated to the Northwest Minnesota area. Having given this brief overview of historical geography, the explanation of why only the five white formal burial grounds were surveyed can now be presented.

Polk County has 127 platted cemeteries of European immigrants and their descendants within its 59 townships, of which fourteen have no cemeteries. Several cemeteries are no longer platted and were deeded back to the landowners. A small number of the cemeteries are no longer in active use, a couple have been established since 1940, and there are also a goodly number of private burials outside of the bounds of the



platted cemeteries. The burials outside the five platted cemeteries are not a part of this paper because of the extremely complicated and time consuming research necessary to locate--far less to study--just a small portion of them. Many of these private burials only can be found by reading numerous and highly detailed individual land abstracts and funeral records, provided that they are recorded anywhere. A cursory look at the private burials suggest that a complete listing of them would in all likelihood be nearly, if not completely, impossible to compile successfully without a substantially expanded program which again is beyond the available financial support for the field work. Indeed, many of the private burial plots are not recorded, while many people who would remember them now are deceased or living far away from the case study. Queen Township has five existing cemeteries and an abandoned one, which will be discussed later.

Also excluded from this study are Amerindian burial grounds. The first reason for this exclusion includes respecting the Amerindian religious beliefs and superstitions concerning their burial grounds as well as their secrecy concerning locations of such burial grounds. The second reason is to avoid any unintentional tendency to desecrate such indigenous burial grounds when their location is known. The final reason not to study the Amerindian burial grounds is the time frame of the study, which deals exclusively with European immigrants and their descendants.

Minnesota's current Polk County and Queen Township

boundaries plus the time frame 1900-1940 are used throughout this research. This particular time frame was chosen because the European immigrants tended to settle in enclaves of like ethnic and national identity. The ethnic patterns of the immigrant population seems to have been well-established in local settlement patterns by 1900. These ethnic distribution patterns remained fairly static until World War II, when the rural ethnic settlement patterns in most of the United States were more or less completely disrupted.

#### Overview of the Thesis

The remainder of this thesis covers the extensive research for the historical geography of the six selected cemeteries in Queen Township of Polk County, Minnesota. Chapter Two is a literature review focused upon readings in necrogeography. Chapter Three is an explanation of methodology used for the research. The case study can be found in Chapter Four. Finally, an analysis, discussion, summary and conclusion are provided in Chapter Five, which precedes the bibliography that is the basis for the next chapter, the literature review.



## CHAPTER II

### LITERATURE REVIEW

#### Historical Geography and Landscape Interpretation

Because of the nature of the broad spectrum covered by necrogeography, it seemed logical to organize the bibliography into ten specific categories. Consequently, the decision also was made to present the literature review in the same ten categories so that the reader may follow the bibliography for comparative purposes. The author wishes to thank Richard Meyer (1989) for this idea. The researcher also must remind the reader that because of early personal exposure to genealogy with pertinent American history and regional geography plus extensive travel, this extremely diverse geographic background in facts, folk stories, historical places, and cemeteries has sparked reading interests in the somewhat unusual field of necrogeography.

The majority of the literature read for this thesis over the past two years comes from acquisitions through interlibrary loans plus visitations to many places. When one is writing on necrogeography, that is the first category that is asked of the computer in an on-line search. Unfortunately, books and articles are not listed under that category, so one must go through assorted lists of key words

for the appropriate books and journals. Bibliographies contained in the articles and books thus found served as springboards for additional readings. Because of budget constraints, buying subscriptions to magazines and journals or purchasing appropriate books on the subject matter left the author relying heavily on the materials found in libraries and historical societies.

**Regional/Subregional Studies.** This, the first category, contains the longest listing in the bibliography. There are articles that could have been listed elsewhere, but they are also so definitely regional that they are retained in this category. The books and articles discussed were especially helpful in establishing regional identities of past cultural landscapes and focusing on the subject of necrogeography.

One of the first books read, recommended by Dr Gretchen Chesley Lang, an anthropology instructor at the University of North Dakota, was James Deetz's (1977) *In Small Things Forgotten: the Anthropology of Early American Life*. Deetz quite neatly examines the early European Americans from the archaeological and anthropological points of view. He impresses the reader with the proposal that it is little everyday items--e.g., buttons, cups, and toothbrushes--that give much regional information to the archaeologists who work so diligently unearthing graves, homesites, and barrow pits (which in our future will be the sanitary landfills).

Another regional writer read was Terry Jordan. Jordan's works have appeared in various scholarly publications, i.e.,



*Annals of the Association of American Geographers* (1970), *Southwestern Historical Quarterly* (1976, 1979-80), and *Ecumene* (1976). He has written and collaborated on several texts, including *The Human Mosaic: a Thematic Introduction to Cultural Geography* (its latest edition of which introduces necrogeography to many college cultural geography classes). Jordan's extensive writing (which is interesting and well done), has included many fascinating comparisons of regional and ethnic graveyards. An article for the *Southwestern Historical Quarterly* (1976) titled, "Forest Folk, Prairie Folk: Rural Religious Cultures," pointed out the differences and commonalities between pioneers and their descendants in their practices both religious and ethnic. Many of his articles dealt with German settlers and their descendants in Texas, but he also covered the differences in the rural southern cemeteries, white, black, Hispanic and Native American, both regarding burial customs and religious ones. Terry Jordan provided stunning photographs in his articles depicting the various burial customs common to different ethnic groups. In his many articles and monographs on the details of both the Southern folk and other funerary practices and markers, one soon learns many things for which to watch in one's own studies.

Allan Ludwig's (1966) *Graven Images; New England Stonecarving and Its Symbols 1650-1815* provided fascinating insights into the changes of the ethnic and religious symbols of the Puritans and other English groups from Old England to New England and the evolution of this separation while the

direct ties were severed. Ludwig also pointed out the important idea that some writers let their political views interfere or reflect in their historical interpretation.

Donald Ball's extensive studies on Tennessee burial customs in the *Tennessee Anthropologist* (1975) and *Tennessee Folklore Society Bulletin* (1975, 1977) acquaint readers with the knowledge that geography, both physical and cultural, can and did affect the delineation both of accents and folklore beliefs. Many funeary customs are deeply rooted in regional folklore.

Any literature review that includes regional geography of the Upper Midwest has to include John R. Borchert's (1987) seminal work, *America's Northern Heartland*. Borchert dealt with the region, land formations, and other physical items that were exploited when the region developed culturally. This is good reading for anyone who wishes to know why Minnesota and the surrounding states developed in the economic and ethnic patterns that exists today.

Several of these aforementioned authors gave clues to further reading, and while some of these other regional writings were interesting, most of the articles in the bibliography were discovered to be a little too esoteric for this author's particular interests and needs, so the subtopic of the cemetery and social values is presented next.

**The Cemetery and Social Values.** *Man's Imprint from the Past*, edited by James Deetz (1971), has several good articles. Lewis R. Binford discussed modern "Archaeology as Anthropology" and very effectively lets one know how



interconnected the methods have become. Another thought provoking article from the same collection is James Deetz's "Must Archaeologists Dig?" In some areas gaining information by digging is neither necessary nor possible.

Edwin S. Dethlefsen's and Kenneth Jensen's (1977) article in *Natural History* on "Social Commentary from the Cemetery" and Dethlefsen's (1981) "The Cemetery and Cultural Change: Archaeological Focus and Ethnographic Perspective" helped give the reader a clearer idea of how modern society views the changing burial atmosphere.

Wilbur Zelinsky (1976) discussed changes in modern American outlooks versus the traditional in "Unearthly Delights: Cemetery Names and the Map of the Changing American Afterworld." These changes in outlooks and his discussion of these in relation to the physical and historical mind map leads one to ask questions about their own mind map.

Richard V. Francaviglia, who is one of the classic cultural geographers, had a 1971 article in the *Annals of American Geographers* titled "The Cemetery as a Cultural Landscape." He provided helpful views for someone who needs to relate burial yards from a geographer's perspective.

The other authors and the books and articles mentioned under the Cemetery and Social Values category in the bibliography were of tremendous help in guiding the author's research and giving information from other points of view, but it was the above six authors who served as chief guides before undertaking an investigation of the visual symbolism literature.

**Visual Symbolism.** In the 500 years since the Europeans first officially reached North America, the visual landscape has changed drastically. In any place where there were any kind of creature comforts for the living, there were also permanent places for the dead. These places always have expressed a certain visual style. So as the areas were settled, the graveyards grew and were adapted to the people who lived in the area. The shape and type of stone, added to the art, gave a visual landscape that could be quite individualistic. A long and creative study could be made about the different artists who carved the stones in the cemeteries of the case study, but that is not the subject matter of this research. However, several articles have already been written about the definite styles of stone carvers in different areas.

Elmer L. Smith (1968) wrote on *Early American Grave Stone Designs* for Applied Arts Publishers, which serves as a benchmark in visual symbolism analysis. Erwin Panofsky (1964) wrote in *Tomb Sculpture* that the artistic work done on many grave stones by carvers form large categories of research itself. Most of the grave markers were not of the grandure of the kings or Pharaohs, but they still reflect the attitudes of the people. The Puritans and English settlers on the East Coast used Christian visual forms such as the Tree of Life, the Angel of Death, cherubs, and urns. Some of the symbols go back before Christianity, but they are still used as "traditional" Protestant and Catholic imagery.



James Deetz and Edwin Dethlefsen (1966) have published in *American Antiquities and Natural History* on the symbolism of death heads, willows, urns, and cherubs. There are many good articles on Victorian art and symbolism and grave decoration from different ethnic quarters. A personal favorite is Carol Edison's (1985) "Motorcycles, Guitars and Bucking Broncs: Twentieth Century Gravestones in Southeastern Idaho" from *Idaho Folklife: Homesteads to Headstones*. Since the development of new stone cutting machinery and techniques, people's hobbies, occupations, and many other graphic scenes could be depicted on the headstone of the deceased. This is again changing the visual landscape of the American graveyard.

Two of this researcher's favorite books on this topic are Allan Ludwig's (1966) *Graven Images: New England Stonecarving and Its Symbols 1650-1815* and N. C. Vrooman's and P. A. Mavin's (1982) small photographic essay entitled *Iron Spirits* with the text by Timothy J. Klobardanz called "Iron Lillies, Eternal Roses". These latter two books describe two widely disparate types of grave markers and the special ethnic character of each, which leads one to pursue the next category in the literary review.

**Epitaphs.** There are several really helpful and intriguing books and articles on epitaphs. Virginia Down's (1979) article in the *Kentucky Folklore Record* entitled "Folk Poetry on Gravestone Verse" is good, as is also J. B. Jackson's (1967) "The Vanishing Epitaph: from Monument to Place" in *Landscape*. Maurice E. Perret (1975) wrote a

helpful article for *The Wisconsin Academy Review* called "Tombstones and Epitaphs: Journeying through Wisconsin Cemeteries."

Many groups in many areas do not use epitaphs. Those that do use epitaphs show a diverse amount of emotion toward their concepts of life and death, but also reflect much humor, which is why the topic of ethnicity must be addressed now.

**Ethnicity.** Writings abound on the different folk practices of different locales and the theories of how and why they originated. Relating the literature on ethnicity is a key part of this thesis. The hard part is to separate ethnicity from regionalism, which in most of the readings, is impossible to do. There are so many areas that are equated with the ethnicity of their settlers, such as Preston A. Barba's (1953-1954) *Pennsylvania German Tombstones: A Study in Folk Art*, and Terry Jordan's various articles of the German settlements in Texas, along with his written and pictorial works on other Texas and southern graveyards, which point out a regionality that is not limited by state boundaries.

J. Mason Brewer's (1976) book entitled *Dog Ghosts and Other Texas Negro Folk Tales/The Word on the Brazos: Negro Preacher Tales from the Brazos Bottoms of Texas* contains many anecdotes pertaining to the start of burial customs in the Brazos region. These cemeteries can be parts of a whole or separate entities in the same area. Therefore, one finds pockets of ethnicity within other pockets.



Thomas Graves' (1983) article in *Keystone Folklore*, "Liebster Kinder und Verwandten: Death and Ethnicity" reflects very well certain transplanted Middle European beliefs, while Yvonne J. Milspaw's (1980) "Segregation in Life, Segregation in Death: Landscape of an Ethnic Cemetery" in *Pennsylvania Folklife* points out the tendency of peoples to have their final resting places reflect the lifestyles and beliefs they followed.

Among the readings were several good articles on burial and mortuary customs of different Native American Tribes. For example, the article such as Arthur B. Cozzens' (1972) "A Cherokee Graveyard" in *Pioneer America*, was most enlightening. However, due to the parameters of this study, only a very limited time was spent on pre- or post-Columbian indigenous Americans, so we now must examine the landscapes of cemeteries.

**The Cemetery as Landscape.** Cemeteries and other places for the dead are a fact of life. Unless there is a death or other family business, most people tend to ignore cemeteries and relegate them to the background. Fred Kniffen, the godfather of necrogeography, pointed out in his seminal 1967 article "Necrogeography in the United States" for *The Geographical Review*, that cemeteries, being a vital part of the vernacular landscape, are designed to ease the minds of the living in their respect for the dead. Kniffen (1967) is quoted as stating:

"Formal disposal of the deceased is a universal practice" and "should be an essential consideration in individual and comparative study" of the human occupance pattern. The

"cemetery reflects traditional values, religious tenets, legal regulation, economic and social status and even natural environment. Evolution, invention and diffusion are as exemplified here as with any other cultural phenomenon. There can be few other subjects as untouched or as promising as the geographical study of burial practices."

*Landscape* printed several articles, one by Catherine Howett (1977) entitled "Living Landscapes for the Dead" and another by John R. Stilgoe (1978) entitled "Folklore and Graveyard Design." Both articles discussed the ever present fact of these memorial gardens. *Natural History* published an essay in 1978 by Jack Ward Thomas and Roland A. Dixon containing a very thorough look at "Cemetery Ecology." As European North America has grown and become settled, the landscape has become marked by more places of the dead on common ground instead of private areas. In urban areas, some became too obvious and crowded, which resulted in the next section on a cultural phenomenon.

**The "Rural" Cemetery Movement.** As the forerunner to New York City's Central Park and the other large city parks, the "rural cemetery" started as an American way to combine beautiful formal gardens with the necessary final resting places. Mount Auburn in Boston was the first such designed, and established a basis for memorial gardens as parks, places to meditate, contemplate life, take quiet walks, and family picnics and gatherings. These were dedicated to the aesthetically pure, extremely sentimental age of the early 1830's through the end of the Romantic Age in the 1870's.



Stanley French (1976) wrote "The Cemetery as a Cultural Institution: The Establishment of Mount Auburn and the Rural Cemetery Movement" for *American Quarterly*. In this article, he detailed how the movement started, the mood of the times and how these "rural cemeteries" spread across the landscape. Jules Zanger (1980), in *Landscape*, wrote exclusively about "Mount Auburn: The Silent Suburb."

Blanche Linden-Ward has written several articles, alone and in collaboration, about Cincinnati's rural cemetery--Spring Grove. A 1987 video documentary, titled *Nature by Design: The Art and Landscape of Cincinnati's Spring Grove*, was written by her for the City of Cincinnati. Her works are especially interesting to this researcher because she and her husband have visited Spring Grove in search of his family plot while doing some genealogical research.

David E. Stannard (1979) did a nice article in *American Heritage* under the title of "Calm Dwellings: The Brief Sentimental Age of the Rural Cemetery." In it Stannard discusses the distinct resonance between the landscape design of the "rural" cemetery and the recurring themes in much of the literary material culture of the era.

The popular taste for the new echoed cultural trends and tastes shared by many Americans. These garden cemeteries became so popular among residents and tourists from home and abroad that the decision was made to make public parks and pastoral landscapes without the graves. The Europeans had to be content with their formal gardens, which is seen in the section below.

**Non-American Material.** Allan Ludwig (1966) does much comparison of New England, Old England, and other European customs and attitudes. Terry Jordan (1976) covered some other European motifs in tracing the evolution of certain symbols and customs. Otherwise, most of the reading of non-American research has been Frederick Burgess' (1963) book on *English Graveyard Memorials* and a newspaper article about the lack of room in graveyards along with the high price of land which has made it desirable to propose double decker graves--the first body is placed a foot or so deeper than normal with the second later burial placed a little shallower than usual. This would not take place until a period of 50 to 75 years had passed (Schmidt 1994). This article can be considered controversial. The practice currently in many Northern European countries is to remove the remains and stones after a generation or two and to resell and reuse the gravesite (Sollie--anecdote, 1994).

Carole Hanks' (1979) *Early Ontario Gravestones* and Deborah Trask's (1978) *Life How Short, Eternity How Long: Gravestone Carving and Carvers in Nova Scotia* let us know that life and death north of the United States-Canadian border is not that much different than events south of it. Ethnic backgrounds determine funeary practices there too.

**Guide Books.** The books in this category have pretty much self-explanatory titles, such as Jean Arbeiter's and Linda D. Cirino's (1983) *Permanent Addresses: A Guide to the Resting Places of Famous Americans*, Andrew Kull's (1975) *New England Cemeteries: A Collector's Guide* and James Peters'



(1975) *Arlington Cemetery: A Shrine for American Heroes*.

George B. Everton's (1989) *The Handy Book for Genealogists* and Mary Ellen Lewis' (1946) master's thesis *The Establishment of County Boundaries in Minnesota* were particularly useful in establishing the dates of the formation of the final boundaries of Polk County. The readings cited above are extremely useful for amateur genealogists and travellers wishing to find their own way without resorting to professional genealogists for guidance. This is especially true of the book by Everton and Lewis' thesis, in fact Everton's *Handy Book for Genealogists* is, and has been for many years, a standard reference in the field.

#### **General/Correlative Works on Death and Culture.**

Chris Parks (1994) wrote a helpful book entitled *Sacred Words: An Introduction to Geography and Religion*. This text explored the history and locations of world religions and why they are located where they are.

David E. Sopher's (1967) *The Geography of Religions* is an older book, but just as informative to begin a study of necrogeography. W. Lloyd Warner's (1959) *The Living and the Dead: A Study of the Symbolic Life of Americans* is very helpful, while David H. Watters' (1979-1980) has his "Gravestones and Historical Archeology: A Review Essay" written for *Markers*, which can start one on a long and fascinating road of discovery.

From the time of the first European migrations a new landscape feature has been placed in unmistakable fashion. The native Amerindian peoples had various burial customs from

large mounds to cremation, but the immigrant cemeteries, both secular and consecrated with their memorials and gravestones, have blossomed in multitudes across the continent. To many people, cemeteries are just, with variations, last resting places where everyone eventually goes. For someone who has studied any of the many aspects of necrogeography, there is much regional and ethnic variation due to location, religious background and settlement patterns. Most Roman Catholic, Eastern Orthodox, and Jewish graveyards in northwest Minnesota are on sacred ground, blessed by their church leaders and are considered "holy" by their members. The majority of Protestant cemeteries are dedicated by their churches, but there are a great number owned by the township, town, or other political division and not affiliated with any particular church, denomination or religious affiliation. There are also several privately owned commercial cemeteries.

When one becomes a student of historical geography, one learns to interpret the surrounding vernacular landscape in the light of what has happened there in the past, what have the previous inhabitants done to leave their imprint on the landscape, or how the printed archives are related to that landscape. In necrogeography one is interpreting the landscape of the dead, the final resting places designed and memorialized by the living so that they are comforted, but do not forget those who have gone before.

The Red River Valley Genealogical Society, in conjunction with the Minnesota Historical Society, compiled as complete a listing as possible of the burials in all of



the platted cemeteries in West-central and Northwestern Minnesota, by county and township as of 1988. These listings compared the written records of the towns, churches and cemeteries with the actual data stated on the grave markers in the respective cemeteries. There were some discrepancies in spelling due to illegibility, missing gravestones, legal (or otherwise) changes in the spelling of surnames, inaccuracies and missing and incomplete records, but great pains were taken to compile as complete and accurate a record as possible.

#### Liturgical Sources

Most of the cemetery records gathered by the Polk County Historical Society and the Red River Valley Genealogical Society were compared with available church records and corrections were made at that time (their correction process is an ongoing project). However, in the writer's search for records on the Oak Park Cemetery, no one was able to locate any burial records in the Oak Park Church archives prior to 1921. Such information as was found was derived from Polk County records, local histories, and memories of surviving elderly residents.

#### Community and State Resources

As indicated above, the Polk county records in Crookston were a valuable data source. Death and birth records in the Polk County Recorder's office helped provide some ancestral data, although in many cases the births and deaths were not

recorded with the county recorder's office (vital statistics). This later case was more true in the earlier decades of the century than in the later ones because of communication and transportation difficulties.

Another source which proved helpful was the Fosston, Minnesota weekly newspaper, *"The Thirteen Towns"*.

#### Historic Preservation Materials

Some of the information used was from Polk County Historical Society records. Many of these records are morgues of town and local newspapers published during the cogent time span. The society also has microfilms of both the Minnesota and U. S. censuses. Minnesota Censuses were taken at ten year intervals, as were the U. S. Censuses, except that they were taken halfway between the U. S. Census dates. The last Minnesota Census was taken in 1905. It filled in a couple of gaps which the U. S. Census did not cover because it is, like all censuses, only a snapshot of the population as of a specific date.

While the Minnesota Historical Society also has much of this data in the original documents, it is usually available only on microfilm and microfiche.

The sources used reflect a number of approaches and topics relevant to this study. The methods used in this study were developed from many of these sources, but particularly from the studies carried out by Terry Jordan and Richard Meyer, who provided ideas and approaches that were invaluable.



Having provided an overview to selected highlights of the literature on necrogeography, it is appropriate to present Chapter Three, methodology and data collection, which was formulated using the sources cited above.

## CHAPTER III

### METHODOLOGY AND DATA COLLECTION

The first step involved in the research for this project was to learn something about necrogeography. This involved a large number of readings in the varied areas of several disparate disciplines (including, but not exclusively, anthropology, archaeology, burial customs, cemetery history, general history, ethnography, regional folk lore, human geography, and genealogy). Some of the articles and books had been read previously by the author during research on other projects and were easier to locate and happily reread.

The second step necessitated the locating all of the cemeteries to be studied in the county and at the township level plus finding out who were the people buried in them during the time frame of the study. A volume which proved very useful at this juncture was Wiley R. Pope's (1988) *Minnesota Cemetery Locations*, which was located in the Chester Fritz Library on the University of North Dakota campus and the Minnesota Historical Library. It gave the locations (in legal description) of all of the cemeteries in Polk County including the six cemeteries in Queen Township. Current and other recent Polk county plat books were used to plot the locations of the cemeteries. This comparison

uncovered a discrepancy. One of the cemeteries on Pope's list was not shown on any of the recent plat books but was shown on the old plat maps. A train of fascinating research, which will be recounted later in this study, was started.

The location of Polk County plat books and directories back to the early 1900's in the Minnesota Historical Society Library at St. Paul, Minnesota involved several trips, requiring, besides the actual travel time of ten hours per round trip, several hours each in the library. The search through the old Polk County plat books and directories, some of which were on microfilm and microfiche, while others were the actual books from the years of publication, was deep and extremely interesting.

Burials were determined through the use of a set of books published in 1983 by the Red River Valley Genealogical Society, listing all of the known burials in all of the cemeteries in Polk County and, in particular, Queen Township. The population numbers were determined from the directories and were verified from the U. S. Censuses of 1900, 1910, and 1920. A microfilm of the Minnesota Census of 1905 was perused at the Polk County Historical Society to help verify the early twentieth century figures.

Once the burials list was acquired, it was necessary to determine the national origin (ethnicity) of the family names involved. This is the point where genealogical techniques came into play. It was then necessary to locate the data from the first three censuses of the twentieth century. These censuses note the country of birth of each individual



tallied and that of both parents. The detailed 1930 and 1940 censuses were not available, and will not be until after the year 2000. Census abstracts for 1930 and 1940 were used to determine the total population of Queen Township. The total population and ethnic proportion figures were counted directly from the three censuses; the ethnic proportion figures for 1930 and 1940 were figured from the directories and averaged from the earlier censuses. Where it was not possible to make such determinations of the burials from the censuses, birth and death records--where they existed--were searched with some success.

The cemeteries then were visited. All of them were rather small and were nowhere near full of graves. The older gravestones were compared with the burials lists. Many of the original markers had been replaced with stones of a more current style for various reasons. Some of which were: the original wood markers had disintegrated and/or from the deterioration due to weathering (or possibly vandalism) of the early stone markers, which were made of a softer stone than the more recent ones.

Having followed the paper trail, visited the cemeteries and determined, as best as possible with the available information, the national ethnic character of the cemeteries and the living population, the results were tabulated, percentages computed and tabulated, and then graphed.

It was necessary, during this phase of the research, to purchase a copy of a purely local history of the southeast quarter of Queen Township, known locally as Queen Corner. A

copy of the chapter concerning Queen Township from a larger local history, dated 1958, entitled *The Saga of the Thirteen Towns*, also was obtained at that point in the fieldwork.

### Techniques of Necrogeography

Necrogeography is a complicated name for a simple subject that comes under many disciplines. Basically the study of the dead and the folklore and practices surrounding it, necrogeography includes the landscape, cultural and physical, because the dead are buried in certain places (geography). The bodies—both modern and ancient—are covered under anthropology; the burial practices and grave decorations also fit neatly under archaeology. The combination of geography and archaeology is usually referred to as geoarcheology. The placement of burials in time takes us to historical geography and the tracing of the people and where they came from is the ethno-history. These terms can apply to peoples from 10,000 or more years ago or to peoples from the recent past or even today.

### Data Collection

**Field Site Selection.** By using Polk County plat books, the researcher located the cemeteries to be visited. Most of the old church buildings have been removed because: (1) they no longer support congregations; and (2) the high cost of insurance to cover possible litigation by people who may be injured while exploring (or playing in) them. Many of the former congregations combined with other more active



churches and congregations in nearby towns. Visiting all 127 graveyards in the 45 of 59 townships proved to require far too much fieldwork and travel to accomplish in the time available for this project, so it was decided that the limited area of Queen Township with its five extant cemeteries containing about 200 burials would provide a large enough case study for the purposes of this study. The researcher met several people by chance in the vicinity of these cemeteries who told many interesting stories about the graveyards and the families who were buried there; these sources preferred to remain anonymous and the information gained is considered to be merely anecdotal in the light of the need to verify the informally obtained data. Queen Township contains a proportionately larger number of graveyards than most of the other townships, and the relatively low amount of travel time for the researcher left more time to be spent on the individual sites.

**Field Work.** The fieldwork for each graveyard in the case study began with trips to libraries starting with the Chester Fritz Library on the campus of the University of North Dakota. It then encompassed other libraries including the Lake Agassiz Regional Library operating out of Moorhead, Minnesota; the Bemidji State University Library of Bemidji, Minnesota; and the Minnesota Historical Society Library in St. Paul Minnesota. It eventually led to the Polk County Historical Society in Crookston, Minnesota and *The Thirteen Towns* newspaper in Fosston, Minnesota. Many books and articles had to be obtained through interlibrary loans from



various other sources.

The standard quantitative trail led through the U. S. Censuses of 1900, 1910, and 1920, and the census abstracts of 1930 and 1940. Yet another quite interesting approach was the search for information concerning the Oak Park Evangelical Lutheran Church and Cemetery.

In researching the Oak Park Evangelical Lutheran Cemetery in Section 26 of Queen Township, the trail led from Mr. Donald Sander, resident of Section 26 on whose land abstract the transactions of the cemetery are recorded, to Mr. James Myhre, author of a history of the southeast quarter of Queen Township called *Queen's Corner*. After drawing a blank there, it became necessary to follow up the records of the church itself for more information. That effort started with Mrs. Tamara Edevold at the Clearwater County Historical Society, who provided a copy of a history of the Oak Park Swedish Lutheran Church which formerly owned the cemetery in Section 26 of Queen Township, then, to Ole Holte, writer of said history. Visits next were made to Arvid Sundbom, former resident of Section 25 in Queen Township, on to Kermit Kjolhaug, the current sexton of the Oak Park Cemetery, then to Joel Nordlund, former sexton of the Oak Park Cemetery, and finally to the Good Shepherd Lutheran Church of Clearbrook, Minnesota, holder of the records of the now defunct Oak Park Lutheran Church. There the researcher found their records only went back to 1921 which is after the cemetery site in Queen Township had been abandoned and deeded back to the previous landowners.

Once the cemetery burial listings were studied and the burials for the study period were extracted, visits to the extant cemeteries and the plowed over site were made. The actual observations of the sites are described in Chapter Four, the case study, which follows this synopsis of the methodology and data collection for Queen Township.

## CHAPTER IV

### STUDY OF QUEEN TOWNSHIP

**Preamble.** This chapter is an overview to the general historical geography of Queen Township. This includes a history of the five existing cemeteries and the search for information and data concerning the abandoned sixth burial ground. An analysis of the information will be found in Chapter Five.

**Location.** Queen Township is located in the extreme southeastern corner of Polk County, Minnesota. Polk County, named for President James K. Polk, was established July 20, 1858 but not organized until 1872-1873. According to *Minnesota Geographic Names*, "Queen (T)ownship is the second (township) east of King (T)ownship, which suggested this name (Upham, 1969: 427)." It is appropriate to note that this county was once part of one of the original (nine) counties of Minnesota, and it is considered to be a part of Northwestern Minnesota, the transition area between the Canadian Shield and the Red River Valley of the North.

**Physical Geography.** Looking at the geomorphology maps for Northwestern Minnesota, one would see that western Polk County is mainly terrain associated with the glacial Lake Agassiz whereas eastern Polk County is more similar to the



Canadian Shield country. Again, going east of Crookston toward the Clearwater County border with Polk County, the original flora was more forested with increasingly thick aspen-parkland and gradual intermixing of deciduous and boreal forest species. Queen Township at the time period of the research for this thesis had been altered by agriculture, but stands of pine and fir as either original growth or second growth forest continue to dominate the vegetation pattern.

Although there are minor local microclimatic differences suffice it to say that Polk County is part of the Dfb climatic region in the Koppen Climate Classification. Queen Township, therefore, is an area marked by extremes of temperatures between summer and winter, by having most of the precipitation falling in the spring and summer, a short and cool summer.

**Historical Geography.** Queen Township's settlement geography specifically for 1900-1940 must be viewed in the context of the historical geography of the 1730's to 1940's. The 300 year time span can be divided into an aboriginal cultural landscape of the 1500's to the 1730's, a fur trade-oriented region of the 1730's to 1850's, a subsistence agriculture-based area of the 1850's to 1870's, and a commercial agriculture-oriented region of the 1870's into the present. The last period is characterized as the one with the greatest impact of substantial in-migration of Europeans.

Cultural Landscape of the Indigenous Peoples: 1500's-1730's. Limited investigation was made into the pre-1730's

cultural landscape of Polk County--and of Queen Township in particular--because this research could not address Amerindian necrogeography of the area. However, it should be noted that Northwestern Minnesota was inhabited by the Ojibwa (Chippewa). The Chippewa already were involved in trapping fur-bearing animals and had trade connections with other tribes, so when LaVerendrye and his sons reached Northwestern Minnesota in the 1730's, there was a precedent for the Euro-American fur trade.

Euro-American Fur Trade Period: 1730's-1850's. During the approximately 125 years in which the primary economic activity of Northwestern Minnesota was focused on the fur trade, Polk County was a minor source of beaver and a major passageway for the transportation of pelts, obtained by the Metis and the free traders. It was the ox cart traffic of the Metis and free traders which drew attention to Northwestern Minnesota as having potential for agricultural developement, however.

Subsistence Agriculture in the Cultural Landscape:  
1850's-1870's. During this period, Northwestern Minnesota was "discovered" and became the "frontier" for Minnesotans. Until it could be incorporated into the overall economy of the state, it was an area of subsistence agriculture.

The steamboat arrived on the Red River of the North in 1859 to provide improved communication between Polk County and southeastern Minnesota. Euro-American settlement into Northwestern Minnesota was delayed from 1862-1865 because of conditions after the Sioux Uprising of 1862. Post-1865



EuroAmerican settlement expanded with the arrival of the Northern Pacific Railroad in 1871. This rail line was followed by the St. Paul, Minneapolis and Manitoba Railroad (predecessor of the Great Northern Railway) going north into the Red River Valley in 1877-78 with a major station in Polk County at Crookston. Such conditions made it possible to develop commercial agriculture in Northwestern Minnesota.

Commercial Agriculture on the Cultural Landscape; 1870's-1890's. While Minnesota's state government encouraged the recruitment of Germans, Belgians, Scandinavians, French and the Swiss in the 1860's, it was in the 1870's that substantial Scandinavian immigration began occur in Minnesota (WPA, 1939). Most notably it was the Norwegians who came to Northwestern Minnesota in the 1880's and 1890's. When one examines a map of ethnicity for Polk County for the time period in question, one can view this part of Northwestern Minnesota as being part of the ethnic province of Norwegians. However, other ethnic groups were present, and this is borne out by an analysis of the necrogeography of Queen Township in Polk County, Minnesota.

Transformation of the Settlement Landscape of the Case Study: 1900-1940. The time period selected for this case study is one that reflects the highpoint of rural population and establishment of the ethnic settlement patterns for Polk County.

However, during the forty year period of the case study, 1929-1939, ethnic provinces were altering, especially with



respect to intermarriage between ethnic groups and assimilation into the popular culture of post-World War One America. This was evident by the Second World War and recorded as such by WPA writers:

"Despite the fact that Minnesota owes an incalculable debt to European countries, it was the first settlers--the Yankees--who set upon the region the indelible stamp it has worn ever since. Each nationality has made its contribution, but it has been quick to discard its language, its dress, its folk customs, for those of the Americans whose standard of living they have adopted. Undoubtedly color has been lost in the process, but no realistic Minnesotan questions the success of the amalgamation (WPA, 1939: 80)."

One of the ways in which to rediscover the color of the cultural landscape which existed in the time period of the case study is to undertake the study of the necrogeography of Queen Township of Polk County, Minnesota, which is legally known as Township 148 North, Range 39 West. The following cemeteries now can be examined as the basis for this case study. (See locations on township section map on page 41.)

#### Emmanuel Lutheran Cemetery

The Emmanuel Lutheran Church and Cemetery, located at the NW Corner NW 1/4 NW 1/4 Section 1 was organized about 1898-99, and associated with the Hauge Synod. In 1921, the Emmanuel Lutheran congregation merged with the nearby Bang Lutheran congregation becoming the Bethlehem Lutheran Church. The combined congregation continued meeting in the former Bang congregation's building.

The Emmanuel Lutheran Cemetery occupies a relatively flat

# Queen Township

T 148 N R 39 W

## Section Map Showing the Cemetery Locations

6	5 c†	4	3	2 B†	1 A†
7	8	9	10	11	12
18	17	16	15	14	13
19	20	D† 21	22	23	24
30	29	28	27 E†	26 F†	25
31	32	33	34	35	36

- A. Emmanuel Lutheran Cemetery
- B. Bethlehem (Bang) Lutheran Church  
and Cemetery
- C. Queen (First Norwegian Baptist) Cemetery
- D. Queen Town (Old Cross Lake) Cemetery
- E. Cross Lake Lutheran Cemetery
- F. Oak Park Swedish Lutheran Cemetery  
(abandoned)

area on the southeast corner of the junction of Polk County Highways 26 and 3. The church building itself was located to the north across Polk County Highway 3. There is no sign, marker or any other indication of any kind naming the site, but it looks well cared for with peonies and lilacs being the most common flowering plant. The site is relatively open and treeless and could appear very desolate in winter.

Many of the older stones are in good shape with typical lettering in both Norwegian and English. (Photographs pages 46 and 47) A noted item among the older cemeteries is the large number of stones with Norwegian and Swedish language used for dates and epitaphs.

There are a total of 48 graves in the cemetery that fall within the parameters of the study with 44 being of Norwegian extraction and four being Swedish.

#### Bethlehem Lutheran Church and Cemetery

(formerly Bang Lutheran Church)

The Bethlehem Church (formerly known as the Bang Lutheran Church) and Cemetery, located at the NE Corner SE 1/4 NE 1/4 Section 2 of Queen Township and associated with the Norwegian Lutheran Church, was organized 1898-99. They are located to the southwest across Polk County 26 from the Emmanuel Lutheran Cemetery. The two congregations (Emmanuel Lutheran and Bang Lutheran) merged in 1921 and the combined congregation was renamed Bethlehem Lutheran Church. The fair sized clapboard church is in the open, adjacent to the Polk County Road 26 with the cemetery surrounding the church on



both sides and in the rear. It is heavily wooded along the back line of the site. (Photograph page 43)

There were several striking gravestones in this cemetery. Two stones were of bronze, but flat and at ground level. These two were dated pre-World War I and were rare at that specific time. They appear to possibly be replacements of earlier stones which may have become illegible and disintegrated through the ravages of time and weather, although not necessarily so. The first pioneer white settler in Queen Township also rests in this cemetery.

The most surprising item in the Bethlehem Lutheran Cemetery was a trio of graves dating from 1909 to 1934 belonging to one Norwegian family. These graves were designed in definite "Pennsylvania Dutch" style with a solid arched concrete slab covering for the whole grave and decorated with pieces of colored glass. These were in beautiful condition, but seemed to be out of character with what might be expected for a Norwegian family. (Photograph page 43)

Many of the older gravestones were written in Norwegian and some of them were back in the edge of the encroaching woods. The moss and lichens obscured many of the epitaphs but using cemetery records the pertinent graves were found and examined.

There were 57 burials between the years of 1900 and 1940 with 46 being of Norwegian descendency and 11 which were classifiable as other, being mostly Scottish and Irish.



Bethlehem Lutheran Church: The Only Extant Church Building in Queen Township. (1995)



The Peterson Graves: Bethlehem Lutheran Cemetery, very untypical for Lutheran Burials in Minnesota. (1995)



### First Norwegian Baptist Church Cemetery

The First Norwegian Baptist Church, located in SE Corner SE 1/4 SE 1/4 Section 5, was organized in 1893 and remained active until the 1930's. Whether the congregation merged with another or simply disbanded is not known at this time. The church building was moved to the Lade Farm where it was used as a barn. The cemetery currently is known as the Queen Cemetery and is so designated on plaques on the brick pillars astride the entrance. (Photograph page 45)

There are many individual grave sites outlined with concrete, some are in family plots with no headstones and only initialed footstones. A sample of the traditional headstone is shown in the frontispiece. While there have been many additions since World War II, there also seem to have been some efforts to Anglicize surnames by switching W's to V's. There were 23 burials that fit into the parameters of the study. Eighteen of these were of Norwegian ethnicity, four were of Swedish and one fell into the classification of other.

### Cross Lake Lutheran Church

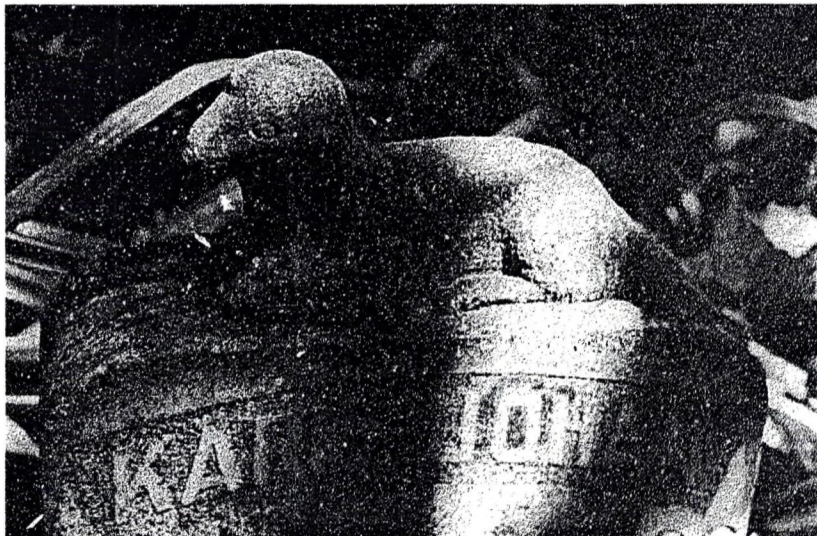
#### Old Cross Lake Cemetery

In 1885 the Cross Lake Lutheran Church was organized as a Norwegian Evangelical Lutheran Church congregation affiliated with the Norwegian Synod. The church originally was built in the SW 1/4 of Section 21, near Cross Lake. (Photographs pages 45 and 47) In 1912, the church was disassembled and moved to its new location in the SE Corner SW 1/4 and the SW Corner of





A. Vatnmeo Marker in Norwegian Baptist Cemetery (Queen), The Stone is in the Modern Style but the inscription is still in Norwegian. Other Markers are spelled Watnemo. (1995)



B. Detail of child's headstone located in the woods in the Old Cross Lake Cemetery, this stone is the only complete lamb in the township due to the relative lack of weathering. (1995)





A. Egeland Marker showing Open Bible with typical period carving. Inscription is in Norwegian. Stone is in Emmanuel Lutheran Cemetery. (1995)



B. Moen Headstone from Emmanuel Lutheran Cemetery, note the fine detailing on the Dove and Heavenly Gates and the Norwegian Inscription. (1995)



C. Fine detailing on the Djuff marker combines the Heavenly Gates and the Sunrise. This stone is also in Emmanuel Lutheran Cemetery. (1995)





A. Well preserved stone from Old Cross Lake Cemetery, lack of weathering due to heavy foliage. Very typical form for stones up to 1920. (1995)

B. Larson Marker from Emmanuel Lutheran Cemetery, the detailing is different but the stone is the same size and shape as the Halkenrud stone from Old Cross Lake. (1995)





the SE 1/4 of Section 27. The old cemetery site became known as the Queen Town Cemetery and is currently on that site. The new site is known as the Cross Lake Cemetery. In 1981, the church building was torn down when this congregation merged with another congregation in Fosston. Both cemeteries still are used and maintained. The church bell was placed on a brick pillar at the new cemetery site and dedicated to the former pastors in 1983.

The old Cross Lake Cemetery (Queen Town Cemetery) is located on a rise on the west shore of Cross Lake and bordering the road running between Cross Lake and another Lake to the west. It is located in an old grove of trees and bounded on the north, west and east sides by stands of old trees. The mowed area is about 3/4 acre in size and open area is well cared for at this time. In the rear of the cemetery, however, there are many beautiful old grave sites and stones overgrown with trees and saplings having trunks in the six to twelve inch and larger range. Several of these markers are in almost perfect condition with little or no weathering even though a number of the gravestones are of the turn of the century style. Many headstones of much more recent vintage are not in as good a shape. Several grave markers are simply small slabs of concrete with the relevant information crudely scrawled in them by hand. There is one infant gravestone well back in the trees which has a lamb, typical of many infant gravestones of the turn of the century, that is in nearly perfect condition. There are also jungles of lilies

gone wild. There is much work for the caretakers to bring it into better condition.

The old cemetery has 24 burials in the 1900 to 1940 period, and all of them are of Norwegian ancestry.

### Cross Lake Lutheran Cemetery

#### New Cross Lake Cemetery

The new Cross Lake Cemetery in Section 27 lies along the south edge of the section, which is County Road 27, and halfway across the section. This is a quiet area surrounded by cultivated fields and a border of oak and aspen trees. There is a noticeable pattern of large family stones with smaller foot stones indicating the individual names and their dates. These were all in English. Surprisingly and interestingly there were many graves, some going back a fair number of years, marked not by gravestones, but only by funeral markers, placed by the funeral parlor(s), indicating the names and dates.

There were 40 burials at the New Cross Lake Cemetery 34 of which were Norwegian, two were Swedish and four categorized as other.

### Oak Park Swedish Lutheran Cemetery

A cemetery referred to as simply a township cemetery was listed in Wiley R. Pope's *Minnesota Cemetery Locations* at the NW Corner SW 1/4 SW 1/4 Section 26. It was also indicated in old plat books. There was a reference made to the existence of a cemetery at this location and that it was



shown in early plat books on page 77 of Volume 12 of the Red River Genealogical Society's *Cemeteries of Minnesota*. Upon visiting the scene, no existence of the cemetery was to be seen, only a field of clover. Further investigation revealed that a two acre plot of land having the description—Northwest corner of the Southwest 1/4 of the Southwest 1/4 of Section 26 of Township 148 North Range 39 West—was warrantee deeded in 1891 for the building of the Swedish Evangelical Lutheran Church of Oak Park and the establishment of an adjoining cemetery. It was later decided by the church authorities and accepted by the congregation in 1902 to build the church on a plot of land in Eddy Township in Clearwater County, some five or six miles distant. Ergo the church was never built on that plot, and the land was deeded back to the property owners in 1914. Several burials were performed in the cemetery during that period before 1914. Immediately, or almost so, following the return of the plot, the owners, out of spite, removed the fences and tombstones and plowed it under.

The existence of the cemetery has been all but forgotten. There are very few people still living who remember anything at all about the cemetery. One octogenarian resident (Fall 1995) of the area remembers his parents discussing the cemetery about the time it was plowed under. Oak Park Lutheran Cemetery's existence is recorded in Polk County records and on land abstracts of the current land owners. It is also listed in the aforementioned *Minnesota Cemetery Locations* and shown on pre-1914 Polk County plat books.



There is also a veiled reference to it in the Red River Genealogical Society's *Minnesota Cemeteries: Polk County; Volume 12*, but no physical evidence exists.

The search for the Oak Park Cemetery ended, temporarily, at the Good Shepherd Lutheran Church of Clearbrook, Minnesota, which holds the records of the Oak Park Church. A telephone interview with the secretary of the Good Shepherd Lutheran Church and her subsequent search of the Oak Park Swedish Lutheran Church records showed no mention of the cemetery in Queen Township and further revealed that there are no records of any burials anywhere prior to 1921.

James Myhre, a local resident, compiled a history of the southeast quarter of Queen Township in which he recounts a brief history of the cemetery and states that he was able to find the names of only two people buried in it: a Mrs. Olson, who died in childbirth, and her stillborn infant daughter. He acquired that information from a very old, at the time of his interview, woman who lived on the southeast corner of section 26. Unfortunately the woman is now deceased. Due to the lack of information, no data from this cemetery has been included in this study.

The writer has acquired copies of the land abstract of Don Sander, the present resident of the southeast corner of section 26, and James Myhre's history of southeast quarter of Queen Twp. to reference the above story.

The collation and analysis of this study will be detailed in the following Chapter Five.

## CHAPTER V

### ANALYSIS, DISCUSSION, AND CONCLUSION

#### Data Analysis

The burial listings provided a count, from which it was possible to determine the ethnic character of each cemetery in the township. Because of the narrow ethnic character of the population of the township, the population ethnicity was broken down into Norwegian, Swedish, and other. These figures were combined to give totals for the whole township. Figures from the Oak Park Cemetery were not included because of the almost total lack of information concerning it (absolutely no burial records exist for it).

The same thing was done with the U. S. Census figures for the same reason. It was necessary to extrapolate ethnicity figures for the 1930 and 1940 censuses because of the lack of available detailed information or the actual manuscript forms of these censuses. These extrapolations were made based on averages from the earlier censuses applied to the census totals, which were available in census abstracts for the 1930 and 1940 censuses.

After collating and tabulating the data from the five cemeteries and the censuses (TABLES 1 and 3), a problem in

TABLE 1BURIALS BY CEMETERY\*

<u>Cemetery</u>	<u>Male</u>	<u>Female</u>	<u>Norw.</u>	<u>Swed.</u>	<u>Other</u>	<u>Totals</u>
Emmanuel Lutheran	22	26	44	4	0	48
Bethlehem Lutheran	31	26	46	0	11	57
1st Norwegian Baptist	13	10	18	4	1	23
Old Cross Lake	16	8	24	0	0	24
<u>New Cross Lake</u>	<u>24</u>	<u>16</u>	<u>34</u>	<u>2</u>	<u>4</u>	<u>40</u>
Totals	106	86	166	10	16	192

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\* These figures were counted from the listing of burials in Volume 12 of the Red River Valley Genealogical Society's *Minnesota Cemeteries, Polk County; Volumes 9-12.*



TABLE 2BURIALS BY DECADE AND ETHNICITY

<u>Cemetery</u>	<u>Ethnicity</u>	<u>1900-10</u>	<u>1910-20</u>	<u>1920-30</u>	<u>1930-40</u>	<u>Totals</u>
Norwegian	Norwegian:	7	14	14	9	44
Lutheran	Swedish:	0	1	1	2	4
	Other:	0	0	0	0	0
Bethlehem	Norwegian:	10	13	8	15	46
Lutheran	Swedish:	0	0	0	0	0
	Other:	6	1	2	2	11
First	Norwegian:	2	5	6	5	18
Norwegian	Swedish:	2	0	1	1	4
Baptist	Other:	0	0	0	1	1
Old	Norwegian:	6	3	8	7	24
Cross	Swedish:	0	0	0	0	0
Lake	Other:	0	0	0	0	0
New	Norwegian:	2	9	10	13	34
Cross	Swedish:	0	0	0	2	2
Lake	Other:	2	0	1	1	4
Totals	Norwegian:	27	44	46	49	166
	Swedish:	2	1	2	5	10
	<u>Other:</u>	<u>8</u>	<u>1</u>	<u>3</u>	<u>4</u>	<u>16</u>
Grand Totals		37	46	51	58	192

TABLE 3

POPULATION OF QUEEN TOWNSHIP AND COMPARATIVE ETHNIC  
PERCENTAGES\*

<u>BY YEAR OF CENSUS YEAR</u>							
<u>Year</u>	<u>Total</u>	<u>Nor.</u>	<u>%</u>	<u>Swed.</u>	<u>%</u>	<u>Oth.</u>	<u>%</u>
1900	573	392	68	151	26	30	6
1910	585	455	78	112	19	18	3
1920	623	462	74	101	16	60	10
1930	572	(418)	(73)	(114)	(20)	(40)	(7)
1940	589	(430)	(73)	(118)	(20)	(41)	(7)

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\* Figures for the 1900, 1910 and 1920 censuses were counted from the U. S. Census reports for those years. The census reports for years later than 1920 will not, by law, be available until 72 years after the census is taken and therefore will not be available to the public until after the year 2000. The total population for the years 1930 and 1940 were taken from the population characteristics volumes of the census abstracts for the respective years. Ancestry information is not available in the census abstracts. The ancestry figures in parentheses for 1930 and 1940 are extrapolations based on the average percentages of the population makeup for the censuses 1900, 1910 and 1920.

TABLE 4BURIAL PERCENTAGES BY DECADE\*

<u>Decade</u>	<u>Totals</u>	<u>Nor.</u>	<u>%</u>	<u>Swed.</u>	<u>%</u>	<u>Oth.</u>	<u>%</u>
1900-10	37	27	73	2	5	8	22
1911-20	46	44	96	1	2	1	2
1921-30	51	46	90	2	4	3	7
1931-40	58	49	84	5	9	4	7

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\* The data for this table was taken from the U.S.  
and Polk County directories.

TABLE 5POPULATION AVERAGE PERCENTAGES BY DECADE\*

<u>Decade</u>	<u>Totals</u>	<u>Nor.</u>	<u>%</u>	<u>Swed.</u>	<u>%</u>	<u>Oth.</u>	<u>%</u>
1900-10	579	424	73	132	22.5	19	4.5
1911-20	604	459	73.5	106	17.5	39	6.5
1921-30	598	440	73	107	18	50	8.5
1931-40	581	424	73	116	20	40	7

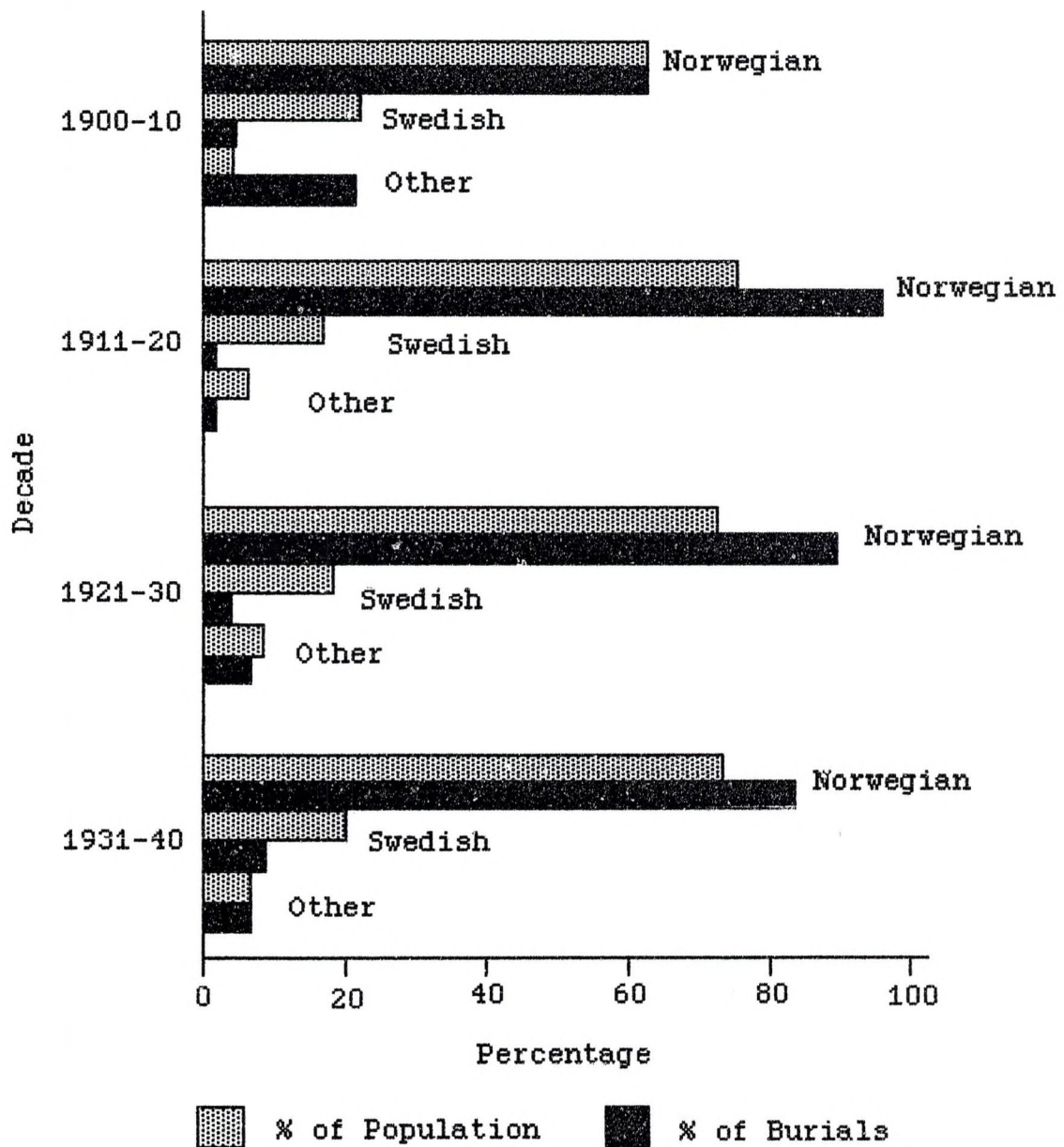
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\* The data for this table was taken from the U.S.  
and Polk County directories.



Graph 1

Comparison of Ethnic % of Population and  
Ethnic % of Burials by Decade



comparing the tables had arisen. The burial data were tabulated by decade (TABLES 2 and 4) whereas the census data were for definite moments in the time line (TABLE 3). Can the two different sets of data be legitimately compared or should a conversion table of census averages be made? Both were done with the results shown in Tables 4 and 5 and Graph 1.

### Data Interpretation

Using the calculated population percentages by decade, one notes a higher percentage of Norwegians buried than living in the township, but the percentage of Swedish buried is lower than that of the living and the other category has a higher average due to the first decade figures which are noted in Table 1. It has been difficult, at times, to determine the true ethnicity of some families. Several surnames are common to the Norwegian, Swedish and Danish peoples. There were intermarriages between the categories and it was decided to take the view of the Census Bureau -- the children were considered the ethnic nationality of the paternal parent. Any surnames not found in the census records, surname books, historical accounts, cemetery records and asking older residents were classified under the other category, giving that category a perhaps unnaturally inflated number. The completed results as seen in Chapter Five have been worth the study.

## Results

When the writer proposed the problem statement for this study, she little knew where the research would lead or how much actual ground would have to be covered. The variety of readings related to ethnicity and burial grounds is extremely large once one realizes that the material is listed under various headings such as cultural geography, anthropology, folk art, cemeteries, and many other categories. The research into the particular sites for the study necessitated several trips to St. Paul, Minnesota, to visit the Minnesota Historical Library to research of Polk County plat books and directories. The large number of cemeteries in Polk County and the equally large geographic area of the county to be covered made it necessary to limit the size of the actual study. It was therefore decided to limit the study to Queen Township, where the researcher lived.

One serious problem that arose during this study, and had not been considered at the outset, was the fact that of the original six cemeteries in Queen Township, five were Lutheran and one was Baptist. And of these six cemeteries, two were taken over by the township and one disappeared. That indicates that there should be an extremely high percentage of Lutheran (Norwegian, Swedish, Danish, and German) burials in the township. Roman Catholic burials almost had to be performed outside of the township. Any non-Lutheran burials would, in all likelihood, have to be performed in one of the two township cemeteries. Since the Baptist cemetery was taken over by the township in the 1930's, it should not show



many, if any, non-Baptist burials occurring during the time frame of the study. Therefore the non-Scandinavian burials in the township should be fairly low.

Given the high percentage of Norwegians versus the number of Swedish and other ethnic groups living in Queen Township, one would normally expect to find a fairly close percentage of the same ethnicity in burials. The numerical findings show a higher percentage of Norwegian burials than should be indicated by the actual population figures. This could be due to several factors including burials in cemeteries out of Queen Township, the other ethnic groups being buried in private or family cemeteries, burials on homesteads, or the fact of the availability only of four Lutheran and one Baptist cemeteries, most Catholics would be buried in the Catholic cemeteries of either Fosston or Bagley. For example, the Swedish Lutheran congregation of Oak Park moved entirely to Eddy Township in Clearwater County.

The original homesteaders were predominately Norwegian, so they would be reaching the end of their life spans during this time period. While the Queen Township population averages for 1900- 1940 time period were 73.9% Norwegian, 19.5% Swedish and 6.6% other and the burial averages were 86.5% Norwegian, 5.2% Swedish and 8.3% other, the fact remains that the large Norwegian and Swedish populations left a definite ethnic impression and heritage on Queen Township.

The researcher intends to continue the search into the history of Queen Township and Polk County and the cemeteries contained therein and wishes to extend the knowledge of where

the remains of early European-American history lie. This information will probably never be complete, but any data that can be found will not be forever lost.

### Discussion

Discussing the different aspects of the subject of necrogeography, a person wonders why so many fascinating articles listed under cultural and social geography, folk art, folk and religious beliefs and practices, regional and religious burial practices, anthropology, geneology and various other catagories which could and/or should also be indexed under necrogeography are usually not so indexed. Why did it take until Dr. Fred Kniffen published "Necrogeography in the United States" in 1967 to point out how large an area of unexplored and unused information was not being touched by interested geographers. Dr. David E. Sopher also published his "Geography of Religions" in 1967, but it took another three to four years for the rest of the geographical researchers to catch up.

Before this author began her geographical studies, she had spent many hours working on genealogy charts, checking history--both family and otherwise--through dates and inscriptions on headstones. In her early teens she had noticed differences in the shapes and carvings between the older markers and the newer ones plus the differences between several religious groups. The stories of earlier family members and how they fit into the development of the different historical areas in which the author lived and into



areal folktales and songs were always fascinating. Eventually, the history and geography of the migration and settlement patterns began to fit into a larger whole and the realization dawned that no matter who or what you were or how important or unimportant your parents and other forefathers were, they were all a little part of the history which has shaped the cultural and physical landscape in which we all live.

As the ideas and aims for this project were formulated and shaped into deeper reality, the author's most difficult problem was to keep the subject and the accumulation of source materials and raw data from growing completely out of hand. There are so many sources of information that can be correlated and used to study the history, geography, and other development angles that one would like to include them all. The sheer size and unmanageability of such a project demands a limited size and specific focus in order to even come close to any thoroughness.

Some of the people who formed the state of Minnesota had a sense of history as one of their first acts was to form the Minnesota State Historical Society, and using the same logic the individual counties did likewise. As the area took shape and grew, much esoteric information was kept for posterity instead of being destroyed. Many of these papers can be used as fertile fields to garner information on uncountable numbers of subjects. Some of these subjects have been correlated and indexed, others have not, but somewhere there is more information which the author wishes to find, study



and correlate. The author gained much information from neighbors and the older people of the area who would converse on "the old days". Many fascinating stories were told that while they cannot be used in this paper, they will be used at least for lines of research in the future.

A few of the "why, when and how about" feasible studies with answers on which the author wants to do research include: 1. How many private burials are there in the area, and can they be found in land abstracts and county records? 2. Who did the beautiful, delicate carving on some of the headstones, are they regional or local, who were the major carvers in the area—from where were the stones shipped—possibly Granite Falls? 3. A closer study into some of the other ethnic burial rituals--how have they changed from Europe to the New World? 4. A deeper search on numbers and conditions of children's headstones—especially the "lamb" motif, this is an intriguing and not extremely old motif from the past two hundred years. 5. Continue the time line on Queen Township cemetery changes in ethnicity since 1940. 6. Learn more of the 'vernacular' history and geography of the local area.

### Conclusions

The original problem statement the author postulated was that the percentage of the ethnicity of the burials between 1900 to 1940 should reflect the percentage of the ethnicity of the living population during that same time period. In the data analysis, data interpretation, and results, the most

obvious reasons for any discrepancies have been pointed out. These include the lack of definite determination on the nationality of six surnames, no census data available for the years 1930 and 1940 to authenticate these six surnames not found in other records, and the lack of Roman Catholic cemeteries in Queen Township. This skewing of the percentages of ethnicity in burials causes the numbers to differ and be higher than originally anticipated. However, the author feels the results of the study shows the basic validity of the statement.

To summarize, TABLE 2 showed that there were a total of 192 burials in the five cemeteries in Queen Township during the 40 year period between 1900 and 1940. These were broken down by cemetery with totals of 166 Norwegian, 10 Swedish and 16 under the classification of "other". The total percentages were computed to be 86.5% Norwegian, 5.2% Swedish and 8.3% other. These totals are broken down by decade in TABLE 4, with TABLE 5 showing the population percentages. As the graph shows, a higher percentage of Norwegians died in the last three decades of the study than lived in Queen Township but this is viewed by the author as within parameters considering the skewed data available.

This study adds little new information to the history of Queen Township, as most people know the area was clearly predominately Norwegian. The value of the study arises from bringing into black and white the approaches and collected materials of other disciplines collated under the interdisciplinary umbrella of necrogeography and now more

easily available for further use by other researchers. As the field of necrogeography becomes better known, more resource materials will be catagorized under this label. Necrogeography is a fascinating field, this is primarily because it covers and contains such a large range of subjects. By being almost omniverous the field can have an attraction for people from all walks of life and many diverse disciplines.



## APPENDICES

A. Polk County Cemetery Locations

B. Queen Township Cemetery Burials 1900-1940

## APPENDIX A

POLK COUNTY CEMETERY LOCATIONS

Excerpted from Wiley Pope's *Minnesota Cemetery Locations*. Cemetery locations in Queen Township are on **Bold Face**. The list has been edited to reflect the writer's observations in the field.

<u>TWP</u>	<u>RNG</u>	<u>SEC</u>	<u>PLACE</u>	<u>NAME OF CEMETERY</u>
147	38	06 SWNW	Eddy Twp.	St. Peter Cemetery The cemetery is located in Clearwater Cty. while the church is located in Polk Cty.
147	39	01 SWNE	Columbia Twp.	St. Peter Ch. and Cem.
147	39	13 NWNE	Columbia Twp.	Oakland Cemetery Also called St. Petri Lutheran Cem. or St. Peter Cem.
147	39	19 SENE	Columbia Twp.	Cemetery Possibly Poplar Lake Cem. in sec. 20
147	39	20 W2NW	Columbia Twp.	Poplar Lake Church Also called Pople Lake Lutheran Ch. and Cem.
147	39	26 NESW	Columbia Twp.	Freedom Cem. Fredheim Cem.
147	39	29 SESE	Columbia Twp.	Cem. (E) St. Paul's Cem. (E & W)
147	39	29 SESE	Columbia Twp.	Cem. (W)
147	39	32 NENE	Columbia Twp.	Immanuel Cem. M has church.

POLK COUNTY CEMETERY LOCATIONS

<u>TWP</u>	<u>RNG</u>	<u>SEC</u>	<u>PLACE</u>	<u>NAME OF CEMETERY</u>
147	40	03 SENW	Rosebud Twp.	Kingo Cem.(S)
147	40	03 SENW	Rosebud Twp.	Landstad Cem.(N)
147	40	03 SWSE	Rosebud Twp.	Rosehill Cem.
147	40	19 SWSE	Rosebud Twp.	Hansville Cem.
147	41	02 SWSW	Sletten Twp.	Landsverk Cem.
147	41	15 SESW	Sletten Twp.	Sand Hill Church
			Sand Hill Lutheran Church and Cemetery	
147	41	29 NWNW	Sletten Twp.	Bethel Church
			Bethel Lutheran Church and Cemetery	
147	41	29 SWSE	Sletten Twp.	Cemetery
147	42	02 NWNW	Winger Twp.	Cemetery
			Part of Dovre Cemetery	
147	42	03 NENE	Winger Twp.	Dovre Cemetery
			Dovre Lutheran Church and Cemetery	
147	42	22 SENW	Winger Twp.	Cemetery (E)
			Calvary Cemetery	
147	42	27 NENW	Winger Twp.	Elim Cemetery
147	42	28 SESE	Winger Twp.	Storelvedalen Cemetery
			Lutheran Cemetery	
147	43	02 NWNE	Garden Twp.	Lima Cemetery
147	43	11 NWSE	Garden TWP.	Union Lake Church
			Union Lake Lutheran Church and Cemetery	
147	44	15 NENE	Garfield Twp.	Little Norway Church
			Little Norway Lutheran Church and Cemetery	
147	44	21 SWSE	Garfield Rwp.	Concordia Cemetery
147	44	21 SWSE	Garfield Twp.	St. Joseph Cemetery



POLK COUNTY CEMETERY LOCATIONS

<u>TWP</u>	<u>RNG</u>	<u>SEC</u>	<u>PLACE</u>	<u>NAME OF CEMETERY</u>
147	44	29	NESE Garfield Twp.	Pleasant Hill Cemetery
			M has sec. 28	NWSW.
147	45	10	NENE Liberty Twp.	Varnes Church
			Varnes Lutheran Church and Cemetery	
147	45	29	NENE Liberty Twp.	Scott Cemetery
			Scott-Widrig Cemetery	
147	46	12	SESE Reis Twp.	Lone Star Cemetery
			Also called Johnson Cemetery	
147	46	28	NWNW Reis Twp.	Fairview Cemetery
147	47	35	NWNW Scandia Twp.	Scandia Cemetery
			Scandia Lutheran Church and Cemetery	
147	49	12	NWNE Hubbard Twp.	Sundet Cemetery
148	39	01	NWNW Queen Twp.	Township Cemetery
			Formerly Emmanuel Lutheran Cemetery	
148	39	02	NENE Queen Twp.	Bethlehem Ch. & Cem.
			Formerly Bang Lutheran Church and Cemetery	
148	39	05	SESE Queen Twp.	Queen Cemetery
			Formerly First Norwegian Baptist Church and Cem.	
148	39	21	NWSW Queen Twp.	Queen Town Cemetery
			Old Cross Lake Church and Cemetery	
148	39	26	SWSW Queen Twp.	Township Cemetery
			Site of proposed Oak Park Swedish Lutheran Church and Cemetery. Church built in Eddy Twp. of Clearwater Cty. and site used for some burials but was plowed over when returned to land owner in 1914.	

POLK COUNTY CEMETERY LOCATIONS

<u>TWP</u>	<u>RNG</u>	<u>SEC</u>	<u>PLACE</u>	<u>NAME OF CEMETERY</u>
148	39	27	SESW Queen Twp.	Cross Lake Church
			+SWSE New site of Cross Lake Church and Cemetery	
148	40	13	SESE Brandsvold Twp.	Froen Church
			A has Froen Lutheran Church and Cemetery.	
148	40	14	SWSW Brandsvold Twp.	Township Cemetery
			Brandsvold Cemetery	
148	40	34	SWSW Brandsvold Twp.	Poplar River Cemetery
148	41	04	SENW King Twp.	St. Johns Cemetery
148	41	10	SESW King Twp.	Olivet Cemetery
148	41	16	SESE King Twp.	St Lukes Cemetery
148	41	16	NWSE King Twp.	Cemetery (Mid)
148	41	16	NWSE King Twp.	Cemetery (NW)
148	41	16	NWSE King Twp.	Cemetery (E)
148	41	16	NWSE King Twp.	Cemetery (SW)
148	42	03	SESE Knute Twp.	Pioneer Lutheran Cemetery
148	42	10	NESW Knute Twp.	Fairview Cemetery
148	42	10	NWNE Knute Twp.	Synod Cemetery
148	42	14	SENE Knute Twp.	Salem Church
148	42	26	SES'W Knute Twp.	Gosen Church
			Gosen Evangelical Church and Cemetery	
148	43	12	SWSW Woodside Twp.	Rodnes Cemetery
148	43	20	SWSW+ Woodside Twp.	Maple Lake Church
			+Sec 19 SWSW Maple Lake Lutheran Church and Cemetery	
148	44	11	SWSW Godfrey Twp.	Cemetery
148	44	13	NWSW Godfrey Twp.	Cemetery
			Maple Bay Cemetery	

POLK COUNTY CEMETERY LOCATIONS

<u>TWP</u>	<u>RNG</u>	<u>SEC</u>	<u>PLACE</u>	<u>NAME OF CEMETERY</u>
148	44	14 NWSE	Godfrey Twp.	Cemetery
148	44	19 NENW	Godfrey Twp.	Our Saviours Cemetery
148	45	13 NWNW	Onstad Twp.	Cemetery
				Our Saviours Cemetery
148	46	01 NWNW	Russia Twp.	Hafslo Church
				Hafslo Lutheran Church and Cemetery
148	46	34 SESE	Russia Twp.	Bethel Cemetery
				Lutheran
148	47	08 NWNW	Hammond Twp.	Hanna Cemetery
148	47	28 NESW	Hammond Twp.	Zion Cemetery
				Also called Tofsley Cemetery
148	48	33 NWNW	Vineland Twp.	Skatvold Cemetery
				Climax Lutheran Cemetery
148	49	03 NENE	Vineland Twp.	Sand Hill Church
				Sand Hill Lutheran Church and Cemetery
148	49	36 SENE	Vineland Twp.	Bergit Cemetery
148	39	20 NENE	Eden Twp.	Salem Church
				Salem Cemetery; also called Salem Lutheran Cemetery.
				M has church SENE.
149	39	30 SWSE	Eden Twp.	Zion Church
				Zion Cemetery
149	40	09 SWSW	Hill River Twp.	Vernes Church
				Vernes Lutheran Church and Cemetery
149	40	26 SENE	Hill River Twp.	Mamre Cemetery
149	40	26 NENE	Hill River Twp.	Cemetery
				PC



POLK COUNTY CEMETERY LOCATIONS

<u>TWP</u>	<u>RNG</u>	<u>SEC</u>	<u>PLACE</u>	<u>NAME OF CEMETERY</u>
149	40	28 SESE	Hill River Twp.	Asphult Cemetery
149	41	12 NESW	Lessor Twp.	Oakland Cemetery
149	41	22 NWSW	Lessor Twp.	New Sweden Cemetery
149	41	22 SENW	Lessor Twp.	Trinity Cemetery
149	42	14 SWNW	Badger Twp.	Saron Cemetery
				Saron Lutheran Church and Cemetery
149	42	17 NENE	Badger Twp.	Sorum Cemetery
149	42	32 NESE	Badger Twp.	Broderheim Church
				Broderheim Lutheran Church and Cemetery
149	43	20 SESE	Grove Park Twp.	Rosehill Cemetery
149	43	23 NWSW	Grove Park Twp.	Faith Cemetery (N)
149	43	23 SWSW	Grove Park Twp.	St. Lawrence Cemetery (S)
149	43	30 SESW	Grove Park Twp.	Hitterdal Cemetery
149	43	34 NWNE	Grove Park Twp.	Lutheran Cemetery
149	43	34 NWSE	Grove Park Twp.	Cemetery
149	45	30 NENW	Kertsonville Twp.	Hafslo Cemetery
149	47	08 NENW	Andover Twp.	Cemetery
149	47	14 SWSE	Amndover Twp.	Andover Cemetery
149	48	11 NWNE	Roome Twp.	Bardo Cemetery
150	39	31 NENE	Gully Twp.	Sand Valley Cemetery
150	39	32 NENE	Gully Twp.	St. Charles Church
				St. Charles Borromeo Catholic Church and Cemetery
150	39	35 SENW	Gully Twp.	Cemetery
				Gully Cemetery
150	40	02 SENE	Chester Twp.	Valle Church
				Valle Lutheran Church and Cemetery

POLK COUNTY CEMETERY LOCATIONS

<u>TWP</u>	<u>RNG</u>	<u>SEC</u>	<u>PLACE</u>	<u>NAME OF CEMETERY</u>
150	40	02	SENE Chester Twp.	West Valle Cemetery Lost River Cemetery, owned by Valle Lutheran Church
150	45	20	NWSE Gentilly Twp.	St. Peters Cemetery
150	46	31	NENE Crookston Twp.	Cemetery
150	47	25	NESW Lowell Twp.	Calvary Cemetery +Crookston SW. Crookston 15 has St. Ann Cem. estab 1873.
150	47	25	SWNE Lowell Twp.	Oakdale Cemetery
150	47	33	SENW Lowell Twp.	Union Cemetery
150	48	16	NESE Fisher Twp.	Cemetery Fisher Cemetery
150	48	21	NENW Fisher Twp.	Cemetery Fisher Lutheran Cemetery
150	48	22	SESW Fisher Twp.	Greenwood Cemetery
150	48	34	NESE Fisher Twp.	Cemetery Polk County Historical Society has Erickson Cemetery
150	49	09	SENE Bygland Twp.	Bygland Church Bygland Lutheran Church and Cemetery
150	49	16	SENE Bygland Twp.	Cemetery
150	49	27	NWSW Bygland Twp.	Cemetery Pioneer Cemetery
151	39	21	SWSW Johnson Twp.	Bethany Church Bethany Lutheran Church and Cemetery
151	49	22	NWNW Huntsville Twp.	Resthaven Mem. Gardens Pet Cemetery, Resthaven Memorial Gardens. Platted 1957
151	49	24	SESE Huntsville Twp.	Nesbit Cemetery

POLK COUNTY CEMETERY LOCATIONS

<u>TWP</u>	<u>RNG</u>	<u>SEC</u>	<u>PLACE</u>	<u>NAME OF CEMETERY</u>
152	47	07 NENW	Euclid Twp.	Saint Pauls
			M has Church	
152	47	11 NWSW	Euclid Twp.	Prairie View Church
			A has sec. 10.	
152	49	01 NENE	Sullivan Twp.	Holy Trinity Cemetery
			M has church	
152	50	02 NENE	Grand Forks Twp.	South Bethany Cemetery
			M has church	
152	50	24 NE	Grand Forks Twp.	Cemetery
153	46	05 NENE	Brandt Twp.	Melo Church
			Melo Lutheran Church and Cemetery	
153	48	17 NENW	Tabor Twp.	Cemetery
			Holy Trinity Catholic Cemetery	
153	48	17 NWNW	Tabor Twp.	Cemetery
			Presbyterian Cemetery	
153	48	18 NESE	Tabor Twp.	Tabor Cemetery (E)
			Holy Trinity Lutheran Cemetery	
153	48	18 NESE	Tabor Twp.	Cemetery (W)
153	50	02 NWNW	Esther Twp.	Kongsvinger Church
			Kongsvinger Lutheran Church and Cemetery	
153	50	36 NESE	Esther Twp.	Bethany Church
154	49	28 SWSW	Sandsville Twp.	Nyskoga Cemetery
			+Alvardo originally owned by Nyskoga Lutheran Church.	
			Organized 1894. Disbanded 1930.	
154	50	08 SWSW	Higdem Twp.	Our Saviours Church



## SOURCES:

- A: Aanden, Anne M. *Place Names of Polk County, Minnesota*. 1964. 139 pgs.
- M: Minnesota Department of Highways. *Sectional Maps Showing Counties by Townships in 420 Sheets*. 1936. 2 vol.
- PC: Polk County Historical Society

# APPENDIX B

## QUEEN TOWNSHIP BURIALS\*

1900-1940

### Emmanuel Lutheran Cemetery

NW cor NW 1/4 NW 1/4 Sec. 1

ERICKSON, Anna

Feb. 5, 1880-Aug 21, 1905

Norw. b. Pine Lake Twp.

OIAN, Ole E.

Mar. 11, 1937 age 74 yrs.

b. Norw., lived in Pine  
Lake

OIAN, Ida Erickson

May 20, 1899-Nov. 6, 1918

Norw., sister to Ele  
Erickson

ERICKSON, Hans

Oct. 13, 1931 Age 59 yrs.

b. Vermland, Sweden

WANGNESS, Helen Dagmar

Dau. Mar. 3, 1907-Mar. 11,  
1921 Norw.

NYSTUEN, Allen

Son 1906-1931 Norw.

SNOBECK, Martin H.

Father, Jan. 2, 1872-June  
2, 1937 Swed.

SNOBECK, Martha D.

Mother, 1874-Nov. 30, 1919  
b. Sweden

MOEN, Johanna

Mother, June 4, 1879-Mar.  
9, 1914 Norw.

MOEN, Cora Ovidia Dau.

Oct. 8, 1907-Feb. 7, 1910

MOEN, Cora Ovidia Dau.

Mar. 9-June 20, 1912

MOEN, Alvin Son

Oct. 13, 1922 Age 18 by  
accident

EGLAND, Gunhild

Died Jan. 10, 1934 Age 94  
yrs. 10 days

b. Norw., lived Pine Lake  
Twp.

EGLAND, Staal

Mar. 5, 1842-Feb. 13, 1921

b. Norw., lived Pine Lake

KRAFT, Anna B.

Dec. 3, 1868-June 7, 1913

KRAFT, Olga Ingborg	OKSTAD, Magnus      Son
d. Nov. 26, 1912    8 mos. 14	Feb. 9, 1885-Feb. 17, 1920
days	Norw.
DJUUFF, Mrs. Ellen J.	MOEN, Selmer
Sept. 16, 1918    Age 71	May 6, 1893-nov. 2, 1918
b. Norw.    d. Queen Twp.	Soldier WWI Ft. Bliss
DJUUFF, Thomas	Norw.
d. Mar. 11, 1924    Age about	OKSTAD, Paul      Son of Magnus
40 yrs.	April 25, 1909-April 28,
b. Norw.    d. Maricopa Cty.,	1909
Ariz.	Norw.
OLSON, Anton      Father	LIND, Anna      Mother
d. July 2, 1924      Age 70	May 19, 1929      59 yrs. 9
b. Norw.	days
OLSON, Beathe	b. Norw.
d. Oct. 6, 1937      Age 74	LIND, Ida
b. Norw., lived Queen Twp.	Mar 15, 1925      26 yrs. 10
LUND, Ingrid      Mother	mos. 27 days
d. July 28, 1920    Age 60	MASTER, Ivar E.
b. Norw.,    d. Eden Twp.	June 9, 1850-April 10, 1923
SOVICK, Olea Lund	b. Norw., lived Queen Twp.
April 18, 1929      Age 87	MASTER, George John
b. Gudbrandsdalen, Norw.	Nov. 18, 1890-Oct. 20, 1915
LUND, Julius O.    Son of Ole H.	STOLAN, Arnold Kenneth      Son
d. April 29, 1925    34 yrs.	Feb. 8-April 21, 1914
3      mos. 19 days	STOLAN, Astri      Mother
Mn. Pvt. Fld. Arty. 86th	June 23, 1935      Age 80
Div.	b. Norw., lived Queen Twp.



HALVORSON, Edward

April 1, 1909 Age 68

b. Norw.

Note: Parochial school  
teacher of Norwegian  
language.

BUER, Olga Baby dau.

Mar. 12--Nov. 26, 1912

BUER, Baby girl

d. Dec. 8, 1910

ANDERSON, Carl Gustaf Father

Nov. 4, 1934 Age 71

ANDERSON, Christina Mother

Oct. 3, 1928 Age 62

ANDERSON, Andrew Selmer

d. Mar. 31, 1906 Gully

LARSON, Sigvart

Sep. 25, 1843-Oct. 13, 1922  
15th Mn. Regt.

LARSON, Anna Kathrine

July 2, 1881--Oct. 22, 1904

Buried in field of Edward

Christienson before the  
church was built.

LARSON, Bertha

Aug. 25, 1923 Age 74

b. Norw., lived Pine Lake

SEVERTSEN, Ole

June 20, 1924 Age 90

SEVERSON, Mrs. Ole Mother

Aug. 18, 1838-Aug. 16, 1916

b. Norw., lived Pine Lake

ERICKSON, Severt

May 5, 1928

Age 68 y.4 m.2 d.

CHRISTENSON, Mrs. Anna

July 20, 1930 Age 60

b. Sweden

LENES, John J.

June 14, 1940 Age 77

b. Norw.

MALMO, Stella Eleanor Dau.

Oct. 12, 1914-Feb. 8, 1915

Holst Twp.

ODEGAARD, Peder Father

Dec. 14, 1873-July 16, 1931

b. Norw., lived Eddy Twp.

Bethlehem Lutheran

(formerly Bang)

SE 1/4 NE 1/4 NE 1/4 Sec. 2

HAUGEN, Carrie

18 Nov. 1864--23 Jan. 1911

HAUGEN, Ewald		HUSO, Ed. O.	
Sep. 15, 1858--Nov. 11, 1933		b. Telemark, Norway	Jan. 12, 1876
GORDEN, Andrew O.			
Dec. 23, 1861--Aug. 16 1940		d. Fosston	Feb. 5, 1940
GORDEN, Kari O.		NORDENG, Oluf	Father
2 Mai 1856--31 Juli 1934			1971--1936
EMBURY, William		NORDENG, Florence S.	
1910--1911			1902--1919
JOHNSON, Russell	--1926--	VOLDEN, Nellie M.	
GRUE, Nora E.			1901--1932
1907--1926		HATLI(?), Knut K.	Father
GRUE, Selma K.			1858--1931
1892--1932		HATLI(?), Martin C.	
STRUXNESS, H. H.			1889--1919
Dec. 8, 1840--Sep. 15, 1918		BUCHOLZ, Pauline	Mother
STRUXNESS, Anne			1854--1937
Oct. 7, 1844--Apr. 24, 1930		NYLAND, Anna	
GROTHER, Ruth A.			Oct. 13, 1862--Dec. 24, 1915
1913 3 mos. 2 wks.			
GROTHER, Herbert	Son	NYLAND, Halvor O.	
1928--1934			May 22, 1858--May 27, 1912
GROTHER, Violet	Dau.	NYLAND, Tonni	Age 1-1/2 yrs.
1922--1938			no dates
KVERNEN, Christian O.	Father	NYLAND, Annie	Age 1 yr. 7 mos.
June 15, 1858--Feb. 23, 1912		ANDERSON, Isaac	
			1855--1931
		ANDERSON, Christine	
			1857--1918

TVBERG, Anne	Mother	FUGLESTAD, Josef
1858--1940		5 Mai 1895--12 Juli 1901
TVBERG, Halvor	Father	ANDERSON, Anna Therasy
1854--1935		May 13, 1887--Mar. 22, 1914
BRATVOLD, Barbo	Mother	ANDERSON, August E.
1857--1936		1875-- May 7, 1922
BRATVOLD, Erik K.		ANDERSON, Elin Victoria
1842--1916		July 13, 1907--Sep. 7, 1924
LUND, Johanna		NILSEN, Lydia N.
28 Aug. 1925	alder 55 aar	27 Feb 1892--1 Nov. 1906
LUND, Hans	Father	PETERSON, Adolf G. Brother
1841--1914		1901--1904
DANIELSON, Emma		Bakke, Karl (no dates)
1899--1933		from Norway
PETERSON, John O.	Brother	First settled here in 1884
1879--1937		OLSON, Engebret
PETERSON, Martha J.	Mother	24 Apr. 1885--13 Aug. 1911
1856--1936		JORDAHL, Jens
DANIELSON, Kettel		1885--1932
6 Sep. 1862--26 Mar. 1908		JORDAHL, Serena
DANIELSON, Gunhild A.	Mor	1854--1924
Aug. 16, 1859--July 16, 1932		VALTINSON, Sophie
DANIELSON, Theodore		1898--1920
9 Mai 1839--2 Jan. 1917		SETHER, Andras Fader
HOLOM, Tome T.		28 Nov. 1826--11 Juni 1910
2 Mai 1827--15 Okt. 1906		SETHER, Oline Moder
FUGLESTAD, Emil		3 Nov. 1833--23 Aug. 1910
24 Apr. 1892--25 Mai 1907		



VANGEN, Beret	RUD, Hilma
26 Feb. 1887--28 Juli 1900	1872--1926
VANGEN, Tollef	RUD, Helgal
25 Aug. 1858--21 Mar. 1910	1900--1919
BERG, Eddie	VATNEMO, Jacob
16 Okt. 1883--15 Feb. 1918	Mar. 18, 1863--May 22, 1932
	VATNEMO, Inger
	Mar. 14, 1858--Aug. 11,
<u>First Norwegian Baptist</u>	1930
<u>Church Cemetery</u>	VATNEMO Child--no name or
SE 1/4 SE 1/4 Sec. 5	dates
	RINGSTAD, Emma W.
MODIN, Anna S.	1899--1939
1882--1939	RINGSTAD Child--no name or
DAHL, Anders Gustaf	dates
Feb. 24, 1852--July 9, 1914	FORSBERG, Oscar
Land for the church was	1898--1902
purchased from him.	FORSBERG, Alfred
MIKELSON, Magnus	1893--1907
1886--1922	FORSBERG, Anna G.
MIKELSON, Carrie	1855--1936
1853--1932	FORSBERG, Carl G.
OLSON, Peder	1856--1930
Nov. 16, 1853--Feb. 23,	RUD, Christian L.
1924	Mar. 23, 1860--Jan. 26,
OLSON, Christine	1940
July 7, 1875--May 6, 1923	Husband of Hilma Rud

RUD, Baby Girl	3 days old	AAMOLD, Mary
SWANBY, Axel		Nov. 18, 1803--Mar. 1, 1901
1880--1933		AAMOLD, Luis L.
RUSTEN, Hans		d. May 17, 1904 age 51 yrs
1846--1919		AAMOLD, Lars A.
RUSTEN, Ragnild		Sept. 26, 1905 age 88 yrs
1852--1925		IVERSON, Gullik
RUSTEN, Stinar		d. 1933 age 80y. 6m. 28d.
1887--1918		LADE, Halstein
		1852--1927
		LADE, Inger
		1849--1933 Wife
<u>Queen Town Cemetery</u>		HALKINRUD, Inger Torine
(Old Cross Lake Cemetery)		May 15, 1844--Oct. 7, 1904
SW 1/4 of Sec. 21		OPHUS, Olaf Father
		1871--July 28, 1940
LEE, Ole H. Father		OPHUS, Newell Son
1865--1929		Aug. 27, 1899--1916
LEE, Mrs. Ole		GUSTAFSON, Caroline Emelia
no stone or dates		Feb. 2, 1911--Feb. 21, 1911
HOFF, Torgunt		GRUNT, Anna
d. in Duluth Apr. 9, 1931		d. 1932
GROPEN, Annie O.		GRUNT, Mr. no marker
d. Dec. 8, 1901		NELSON, Gustav
GROPEN, Ole		Mar. 13, 1840--Jan. 1, 1915
d. Nov. 15, 1928		NELSON, Lena
LADE, Karn		Sep. 17, 1835--Dec. 22, 1925
1881--1902		

BERGLUND, John      Father  
1860--1934

BERGLUND, Alfred      Son  
1899--1927

BERGLUND, Baby Boy      1927

BERGLUND, Baby Boy      1929

Cross Lake Cemetery

New Site

JOHNSON, Peter B.  
1828--1914

JOHNSON, Christie M.  
1855--1931

HALVORSON, Halvor  
May 20, 1848--Apr. 7, 1916

MELBY, Christian      Father  
Aug. 27, 1862--Mar. 18, 1917

GUSTAFSON, John E.  
Nov. 2, 1856--Apr. 23, 1925

NELSON, Knut  
Jan. 1, 1839--June 26, 1923

GUSTAFSON, J. F.  
May 16, 1829--Apr. 19, 1916

INGBERG, Lars J.  
1847--1918

INGBERG, Marit J.  
1861--1930

INGBERG, Louis B.  
1883--1940

INGBERG, Selmer

d. Apr. 24, 1926

Mn. Pvt. 387 Inf. 97 Div.

MOLDEN, Christian H.      Father  
1863--1935

OLSON, Ida      Dau.  
1892--1935

HALVORSON, Herman      Father  
1877--1938

NAASTAD, Arne      Brother  
1893--1939

HEIDE, Albert H.      Father  
1856--1939

HEIDE, Gro      Mother  
1859--1938

COGSWELL, Verna Lenora  
Sep. 5, 1913--Nov. 6, 1914

JOHNSON, Abigail  
1856--1937

SWENSON, John N. (Jackie)  
July 15, 1930--May 28, 1931

GILBERTSON, Lester O.  
d. June 23, 1930



MYHRE, Mikkell	Father	KOHL, Daniel Anderson
Feb. 2, 1863--Mar. 14, 1936		1845--1931
JOHNSON, Christ B.		KOHL, Kjestine (Tangen)    Wife
Feb. 1856--Mar. 1929		1853--1937
SWENSON, Lena	Mother	AAMOLD, Lars
May 3, 1858--May 3, 1927		1818-1905
MOHON, Christian N. (Nohon?)		AAMOLD, Olave Christine (nee Bjerge)
1855--1921		
CARLSON, Rachel		1834--1910            His wife
1885--1937		buried at Old Cross Lake
LARSON, Louis		JOHNSON, Bernt
Oct. 25, 1846--Apr. 25, 1930		1851--1933
Pvt. Co. E 3rd Regt. Arty.		2 unknown infants, reburials
Indian Wars		from under County Rd. 27 west
LARSON, Bertha		of intersection with County
1847--1925		Rd. 26 when County Rd. 27 was
LARSON, Baby girl		widened and relocated about
1919		1975.
EASTBY, Josephine	Mother	
Apr. 29, 1861--Nov. 23, 1912		
EASTBY, Alice Lucille		<u>Oak Park Swedish Lutheran</u>
Granddaughter		<u>Cemetery</u>
1920--1921		NW cor SW 1/4 SW 1/4 Sec. 26
AURLIE, Hans J.		
1868--1940		According to James Myhre,
LARSON, Ulrik		a local resident who compiled
no dates		an informal history of the
Mn. Pvt. Med. Dept. WWI		southeast quarter of Queen

Township in which he recounts a brief history of the cemetery and states, he was able to find the names of only two people buried in it: a Mrs. Olson, who died in childbirth, and her stillborn infant daughter. He acquired that information from a very old, at the time of his interview, woman who lived on the opposite side of section from the cemetery.

Unfortunately that woman is now deceased and it is not now possible to verify that information.

\* Excerpted from Volume 12 of the Red River Genealogical Society's *Minnesota Cemeteries, Polk County*.

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